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The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

A BAYONET IN THE WAY!

• HURD ALLYN DRAKE

[*The Bayonet is a kind of inheritance. A museum piece reminiscent only of yesterday.*]

I JUST leaned over to consult my volume of Browning, a de luxe leather gift edition that makes its home with some other of our choicer books which, in their glorious bindings

"Of red morroco's gilded gleam

And vellum rich as country cream,"

occupy the security of the lower shelf of an allegedly dust-proof sectional book-case in the corner of my study. When I lifted the glass-panelled door behind which both the Brownings dwell with Burns and the essays of Lamb live next the lectures of Lord, something happened—something that set me to thinking. For the door would not open because there was a bayonet in the way: and, just as I was about to lift it aside, down fell with a clatter, bayonet, scabbard, belt, and cartridge box, all together on the floor; and the book-case door opened wide with the greatest of ease. That set me to thinking.

That bayonet is a kind of inheritance. As a growing boy I was always most regretful that my father who had served in the American Civil War, had not kept his Springfield rifle and the accoutrements that went with it. Years later a letter came from my father saying that his G. A. R. Post was selling all of its arms, and that he had arranged for a rifle and its accoutrements for me. So this rifle, bayonet, belt and cartridge box, came as a sort of fulfillment of a long-cherished, half-forgotten dream. Not only do they constitute a gift from one loved in life and tenderly cherished in memory since he has gone on ahead; but they also constitute a bond with the past, for they are symbols of yesterday.

The bayonet is only a modernized form of that incredibly ancient weapon, the spear. It was the first considerable extension of man's arm for offense and defense. If the bayonet is the symbol of yesterday, the spear is the

symbol of the hoariest antiquity: and the spear and the bayonet are one. So the bayonet may stand, by legitimate extension, for the weapons of war, and so for war itself. After such fashion did my old, blue, triangular bayonet set me to thinking.

And not only so. For the book-shelf itself also set me to thinking. There are on that single shelf, the goodly fellowship of Southey and Tennyson, Longfellow and Owen Meredith, John Galsworthy and Henry Van Dyke, Lew Wallace and Count Tolstoy: and these few books and their other companions span the centuries from Marcus Aurelius to Irving Bacheller. Romance and poetry, literature and philosophy are there, ready to please all comers and profit all readers. But when I wanted to get at them, there was a bayonet in the way!

But that is not strange. It always has been in the way. It is significant that when Virgil wrote

"Arms and the man I sing,"

the world was at peace. The poet's imagination best finds its wings and the philosopher's reflective capacities their opportunity when the clang of arms has been stilled. This is true, because war always asks for the choicest souls of the nations. In war time, when art and science, literature and philosophy, morals and religion, call for the finest spirits, there is a bayonet in the way, and the world thereby is the loser.

Again art, science, literature and morals suffer by what war does to all who live through its tragic nightmare. Leaving out of consideration the wounded bodies and broken minds of those who have survived the horrors of battle only to prolong their sufferings, war makes subtle changes in the entire generation that experiences it. That there are noble souls who bless the world, lofty minds that illuminate

our day, and winged imaginations that, like the larks in Flanders,

"Still bravely singing fly,"

we thankfully grant; but we doubt not that the blessings had been greater, the illumination clearer, and the songs yet more inspiring if there had not been a bayonet in the way. The finest men who saw service in the World War shrink most from detailed conversation about it. For them it is all something to forget—if they can. They sense far more clearly than many others can that often when happiness would visit them—there is a bayonet in the way.

Now I am also compelled to reflect on another aspect of the seemingly insignificant accident in my study. Most of these books are doubly dear because they were given to us across the years. The lovely Burns speaks of a very dear cousin who long since took the long, long journey; Marcus Aurelius was the gift of a teacher in High School days; the exquisitely beautiful set of Lamb reminds us of the aged friend who gave them to us; while Van Dyke is a gift to me from my wife; and the volumes of Longfellow were my gift to her before she bore my name. The whole shelf is redolent of recollection, thronged with sacred sentiments, filled with friendships. But when I went to that shelf of meaningful memories—*there was a bayonet in the way!*

How friendships have suffered from bayonets! One has only to have had a father in our Civil War to have heard first-hand stories of friendships broken by that dreadful conflict. Indeed, thirty years after that war, a father and a son, near relatives of ours, were at last reconciled to each other. That sacred relation had been invaded for three decades by the bayonet. And so it has always been, with individuals and with nations. Recently when a man had been killed in an accident, I asked a friend who bore the same name if they were related. His answer is suggestive here. "Yes," he replied, "we are of the same family, but it

is so far back we can't trace it." Is not that an accurate picture of our race? Ever and again when the nations make overtures of friendship, try to trace their relationship and realize that they are children of a common Father: something happens, and they find that there is a bayonet in the way.

Strangely enough, I put my old bayonet right back where it was before! I do not go to the shelf of golden memories every day; and I can very easily move the old relic when I wish to raise the glass-panelled door. The fact would not be important if it were not significant; but significant it surely is. For humanity has been doing the same thing! In spite of the bayonet having proved an obstacle to culture, refinement, human values, and the finest friendships, we humans have a way of putting it right back into its old place. We quote with approval Longfellow's immortal

"Were half the power, that fills the world with terror,

Were half the wealth, bestowed on camps and courts,

Given to redeem the human mind from error,

There were no need of arsenals or forts." and then we build more powerful engines of destruction, and bankrupt an already overburdened world with expenditures for "preparedness!" Apparently the old bayonet is still so dear that men, like this writer, still put it back in the same old place.

Somehow I cannot get away from thinking of the way out. Indeed, so strongly am I impressed, that I have made up my mind it is now worthwhile to move that bayonet every time I go to the shelf after all; and I have even now risen from my writing and put it where it is in no one's way and can be its real self—a museum piece reminiscent only of the yesterdays. And I cannot help hoping that the nations may soon—very soon—conclude that there is a bayonet in the way and follow my humble example.

A WORD TO MINISTERIAL ASSOCIATIONS

• GEORGE FREDERICK WELLS, D. D.

VALUES of instruction, fellowship and inspiration attract me to membership in two Ministerial Associations at the present time. One of them is denominational. The other, of our county, has Baptist, Congregational, Dutch Reformed, Episcopalian, Lutheran, Methodist, and Presbyterian ministers in the lead.

During the past year both Associations have been mapping out and presenting programs on

"problems." Frankly I am weary of discussing "problems." With energy I am now advocating that in future "values" be put at the center.

The most fruitful Association meeting I have attended this year had a paper on "Successful Measures of the Church and Its Ministry." Each minister present from his experience careful observation made a constructive contribution to the discussion. Several "successful measures" were suggested but they all seem

to partake of the same quality, to share a common characteristic. Being the last one to speak I seemed able to make the generalization. Here it is. The amount of CREATIVE PERSONAL CONTACT is the measure of the success or failure of the work of Christian Churches and ministers.

"Creative personal contact" was the "scarlet thread" running through all that was said in that interesting meeting.

Ministerial Associations, especially of the interdenominational type, are capable of greatly multiplying the efficiency of the clergy of America. Within our own professional fraternity may we not do more in improving the quality of each other by contagion, education, and "free competition" through creative personal contact?

Why not get away from even the practical problems for a while and do some pioneering on "values?"

Is a person of worth in a community or

church solely because he is an ordained clergyman?

What ministerial service is most worth paying for?

What services of the Church are most worth paying for?

Is one generation sufficient for the development of the personal types which mean real leadership and success in the Christian ministry?

No one can give what he does not first possess. What have we to contribute to others? Have we values for purposes of radiation superior to those of the people in our pews?

Some of us in our clergy clubs seem to thrash over and over the same old straw. I suppose for the joy of the thrashing—the thrill of self expression. Why not be willing to be silent for a time, if need be, as a means of getting out of that rut, at least, and dig until we have some real values to express? Why not become pioneers for "values?"

THE ONLY DISARMAMENT NOW POSSIBLE

• REMBERT G. SMITH, D. D.

THE invention and the improvement of the airplane has made guns and battleships obsolescent as instruments of warfare. The discovery and manufacture of poison gases and explosives which do not require guns for their projection have made artillery anachronistic. Doubtless, guns and battleships will be made for some time to come because of the political influence of the plutocrats who own plants for their production but the money devoted to their purchase will be for the most part wasted. The power of the dead hand is often great enough grievously to tax the people for the purpose of buying that which is without value.

The instant availability of the airplane, of poison gases and of powerful explosives, for war purposes are most stubborn and significant facts. Only the most ridiculous idealist will entertain the idea that their large scale production can be prevented. Nor must it be ignored that there is insignificant difference between commercial and war airplanes. The former is quickly changed to the later. As long as the law of gravitation is not repealed by the radicals it will be as easy to drop TNT on New York from a commercial as from a military airplane.

The pathway to peace is not in programs of promises as to national disarmament. Battleships may be sunk, forts may be destroyed, armies and navies may be reduced—but the airplane and chemistry will remain and while

they stand ready quickly to serve the spirit of war, the fond hope for the guarantee of peace by disarmament is but a bubble apt to burst at any moment. Inventive science has destroyed the possibility of peace by material disarmament.

Peace is possible only by the demilitarizing of the souls of men, the disarmament of their hearts. The peoples of the different nations must cease to hate and fear each other. They must open their hearts to the entrance and to the dictatorship of love. What is in the hearts of men determines the deeds of men in spite of all external barriers. Hate will always find weapons to use. It is incredibly inventive and devilishly resourceful.

The only hope to prevent bloody strife within and between nations is that the hearts of men may be changed. Forgiveness and love must rule between classes and nations. The church ought to abandon its efforts to change laws and systems and concentrate its prayers and preachings to bring men to repentance and new life. Systems do not sin but men do. In the early church, communism did not sin: Ananias and Sapphira sinned. In these times capitalism has not sinned, some capitalists have. A pseudo priestism seeks to scourge systems as scape-goats into the wilderness but what is more needed is a prophetism that will cry aloud for the repentance and the regeneration of sinners. Selfishness, strife, war, within and between nations, will ravage until the souls of men disarm.

ADVICE TO A PASTOR AND HOW HE TOOK IT

• GEORGE L. CUTTON, Ph. D.

I have long believed in working out definite goals to tell one where one is going, and when one has arrived.

FOR years I have been giving advice to Baptist pastors in New York state as the Director of Christian Education for our denomination. Now I have become a pastor myself and have to take some of my own advice. And, of course, it is easier to tell ten or a hundred what to do than to be one of them to do it.

One of the bits of advice that I have most persistently urged on other pastors is that Christian Education should be made an integral part of the church life. "The Unified Church." That describes it exactly. We are experimenting with this plan in our church.

By the "unified church scheme," I mean the organization of the church so as to cultivate loyalty to the whole rather than to any part, to plan the church work so as to enlist the interest and activity of everyone connected with the church and to eliminate all agencies, departments and leadership that supports another auxiliary. Ours being a Baptist church, we have what we call a Board of Deacons and Deaconesses, one Board of men and women, also a Board of Trustees of men and women and a Board of Education representing both sexes. Under the legislative and general executive function of these three Boards, all of the church life is organized, directed and served. Then, to bring our program down to the level of each age-group, we have the Children's Workers' Council, the Young People's Fellowship and the Men's and Women's United organizations. Through these departments the church Boards are enabled to work a unified age-group program, the Boards themselves holding joint sessions at times to correlate their separate functions.

Another bit of advice I have given to pastors is that the Sunday school should be made an integral part of the church. Dr. Orlo J. Price of Rochester used to say that the Sunday school has been trying for more than a hundred years to get into the church and isn't in yet. The evidence of this status is found in the separate organization, the separate functions, the separate loyalties, the separate programs and the separate finances of the Sunday school as compared with the church. Having a church Board of education does not necessarily solve the problem.

In taking my own advice, our Church abolished its Sunday school last summer and in-

corporated its program in the general morning service. We agree with the Rev. E. A. Peipenbrock* of the St. John's Evangelical Church of Indianapolis in the union of the two separate services but we do not believe in the elimination of the senior school with its volunteer leadership, certainly not in this day of adult education. Our unified morning service begins at 10:30 with the whole family in the pew except for the Nursery and Kindergarten of the church. They meet separately from 10:30 to 12:30, although recently the Kindergarten has been coming into the Closing Assembly at 12:15. Just before the sermon at 11:00 the Primary and Junior Departments of the church leave the service to hold separate sessions until 12:15. At the close of the sermon at 11:30, without delay, the young people and adults gather in their respective classrooms. The closing assembly at 12:15 is held in the church auditorium. After the reports of the departments are given by the Superintendent of Attendance, the pastor tells the children's story and the service ends at 12:30 with a hymn and benediction.

How is it working? Not all of the worshippers stay for classes but an increasing number do. Children come with their parents to the service at 10:30 and all groups leave together at 12:30. Over a period of six months including the summertime, the average attendance for classes has been 105 as compared with the average attendance for worship 132. Our congregation is not two years old.

We are also experimenting with a unified Sunday evening program. The Young People's Fellowship hold a social time with refreshments at 6 p. m. At 6:30 the young people conduct their own worship service with some discussion of the devotional topic. At 7 p. m. we hold what we call our Sunday Evening School, preceding the Sunday evening worship and preaching service at 7:30. The School, consisting at present of 2 classes of young people and adults, has been taking a series of short unit courses of six weeks each. In order we have held a School of Missions in Japan, a School of World Peace and a School of Personal Religion. We are preparing to offer other schools, the first on "The Church" and the other on Home Missions. We have had an average attendance of forty at the Sunday

See article in the *International Journal*, Oct., 1934, p. 9.

Evening School as compared with an average attendance of 66 in the evening service.

Another section of my advice to pastors has been to apply educational methods to all church work. One feature of this is the educational use of the regular meetings of church boards, not limiting them to routine matters. We have added the Pastor's training interview and the Church Planning Conference. The pastor conducts individual training interviews with all officers in an attempt personally to guide these officers in the conduct of their duties. The Planning Conference is not new, but it is unusual to hold it more than once a year. We have had three sessions in nine months, the first on a Saturday afternoon and evening, the second on a week-night evening and the last on a Sunday afternoon. The procedure is to discuss point by point the various programs of the church, to hear reports of officers and to propose new plans. Even the pastor's sermons are subject to review in these meetings. The last conference considered the unified financial budget and plan, which we think should be a feature of a unified church.

Another portion of my advice to pastors has been to make missions and missionary education an integral part of the program of Christian Education. It has seemed to me unnecessary, once the church is committed to missions and the missionary endeavor, to maintain separate organizations and programs. As a result of taking my own advice, we have made missions a part of the program of each age-group department. The first six weeks of the fall we interrupted the closely-graded lessons in the Primary and Junior departments to

carry on a project of world friendship on Japan. We will have another such project on friendship with foreign-speaking people in the United States. This special emphasis has enabled us to make better use of the missionary materials in the closely-graded lessons.

In my work as field secretary, I conducted a series of demonstration centers. From this experience we developed a number of syllabi describing the total program of a church, including purposes, methods, and tests. While as yet, we have not followed this advice we are planning to develop what we may call a "local church curriculum guide," using the International material as a basis and for source material.

I have long believed in working out definite goals and have often criticized pastors that they didn't know where they were going and therefore didn't know if or when they had arrived. The easiest set of goals are attendance goals. We have these, but in addition plan that every teacher shall be an accredited teacher to work in our church, that every member shall be pursuing some scheme of personal improvement, and that every persons connected with us shall be contacted at least once a month for a larger part in our church scheme. We are determined to be something more than just "another church."

Advice to a pastor who "can take it" is my constant challenge. We may not be able to use all of the advice, but we are willing to experiment until we find the right combination that produces the maximum result for the kingdom of our Lord.

WILL LAYMEN READ ABOUT RELIGION

• ELWOOD L. HAINES, D. D.

*[Treasures are usually brought forth at the cost
of much labor.]*

SOME ministers have tried the experiment of placing religious books and tracts on a table in the rear or in the vestibule of the church, in the fond hope that their people will sample its offerings freely. Most of them have been chagrined to find that they have been generally ignored, and the conclusion has been reached that the busy people, the active people, the young and mentally alert to whom the Church looks for her present and her coming leadership cannot be appealed to through the avenues of religious literature. Ministers will deplore, perhaps in public, that their people will read magazines that deal with homes and gardens and the upbringing of their children, their

trade and professional journals, and the latest books on economic and social questions, but will totally ignore anything that savors of religion.

Let us not be too harsh with them. Let us borrow a little wisdom from the world before we judge them. The current periodicals carry on continuously a compelling campaign to convince all and sundry that it is impossible to grow a garden or raise a child or run a business without the latest word on methods, at so many dollars per year. Secular books are publicized and pictured and talked about, and clothed in seductive jackets. But the religious book lies in its drab garb, collecting dust upon the table, and the man who is accustomed to

adjudge contents by publicity and appearance passes by with the mental comment that it is doubtless as dull as it appears.

As ministers, we are naturally aware of the great values that lie in good, religious literature. We would like to have our people share the treasures which come to us in the course of our study, recognizing the fact that the content of the printed word is retained long after the spoken word is forgotten. How can we vitalize the reading-table, and make it a normal source of knowledge and inspiration? How can we make capital use of man's natural interest in religion, and get him to read religious books that are timely and vital as readily as he will read such books as Stuart Chase's "A NEW DEAL" or James Truslow Adam's "EPIC OF AMERICA?"

A method which reasonably commends itself is that of the Religious Reading Committee, selected with care by the minister, composed of those who have an interest in worthwhile reading of a non-religious nature and the knack of expressing in a few words the value of a good book. The minister could place in the hands of each member of the committee a book which he felt would capture his interest, such as Rabbi Silver's RELIGION FOR A CHANGING CIVILIZATION, or C. F. Andrew's WHAT I OWE TO CHRIST, with the request that it be reviewed in a hundred words for the church bulletin. The reviews should be published in a box on the front page of the bulletin, and attention should be called to them by the minister in his announcements, on the Sundays they appear. It would be best to print only one review at a time, with intervals of several weeks between the reviews. Each book should be displayed prominently on the reading-table on the Sunday it is reviewed, with arrangement made for borrowing it. In addition, the reading table should carry a variety of other books, and should be "freshened" once a month by the removal of books which had not won an appeal, and the introduction of a few new ones.

One might well ask, where are the books for the reading table to be obtained? Comparatively few churches are able to maintain up-to-date libraries, or to provide for the purchase of books in their annual budgets. The minister, and other members of the congregation who own religious books could supply the Committee with classified lists of religious books in their libraries which were suitable for general reading, and which they were willing to lend for that purpose. Of course, there is some risk involved in the lending of books, but this can largely be obviated if the Committee is on the job. There should be a rule that a book must be returned within two weeks; the committee should follow up books

which are kept overtime; on the reading-table there should be a list of books and a pencil, with a space for the name of the borrower, to be crossed out when the book is returned. The advantage of providing the committee with lists of books in personal libraries is evident. The Committee can draw on these books, at its discretion, in preparing the reading-table, and the plan involves no expense to the church. People anxious to become informed on any certain subject, such as church history or personal religion, as ascertained, perhaps, by the minister in his calling, could be visited immediately by some member of the Committee and given the proper book, with a recommendation of its value.

From time to time the Religious Reading Committee should meet with the minister to discuss the situation, and to receive additional books for review. It might conduct a Children's Religious Book Night for parents, at which members of the Committee would review verbally good gift books for children, having the same on display. An arrangement could easily be made with a book concern, with the opportunity for the purchase of books if people desired them, and the privilege of returning books unsold.

Those of us who are anxious to have our people take advantage of the many fine religious books now appearing on the market, would do well to adopt some such scheme to stimulate them and guide them along the way. Some churches have tried with success this plan of enlisting a group of people in a monthly reading club. Each member pays the value of one book, and the minister then purchases as many religious books as there are members enrolled. These books are circulated each month, and when all the books have been read by the entire group, they are placed permanently in the parish library and a new lot is purchased. Twelve would be the ideal number for such a club, so that the circulation could be completed in one year, during which each person would have read twelve books. There is no end to what such a group could do to inspire others, and to disseminate the habit of religious reading.

Extreme care must be taken, whatever plan is followed, in the choice of the books. One dull or heavy one might easily wreck any well-laid plan. We need not expect a wholesale response. But if we succeed in developing a small unit of religious readers in a congregation, its influence will be widely extended. Who knows? Eventually the little leaven may leaven the whole lump of indifferent and shockingly prejudiced and ignorant folk whose religion is more a habit of the mind and a posture of the body, than a turning of the whole life to God.

STREAMLINED CHARACTER

• PAUL M. HUMPHREYS

[A discussion of the need for refinement in human character.]

HUMAN slavery is no longer legally protected in most of the civilized nations, but at one time it was regarded as an accepted institution of society. The rich slave-owner had many servants to do his bidding. Today we have slavery but our slaves are of the mechanical variety. The human hand reaches out, presses a button or pulls a lever and a home is flooded with illumination, tons of machinery whirr and hum, an electric spark crumbles a mountainside into dusty fragments. All about are powerful mechanical slaves waiting to perform the thousands of duties incidental to modern industrialized life. Aladdin with his wishing ring or wonderful lamp never had as many genii to satisfy his needs as the man of today.

Mechanical slavery has not been the product of momentary thought and labor. Disciplined and alert minds have ever been eager to harness the potential forces of life and make them do the bidding of certain known laws. The history of change is recorded in every conceivable nook and cranny of social enterprise. Important revolutions in style and structure have been produced as man looks toward the perfect. Toy airplane construction typifies this change over a comparatively short period of time. When I was a boy my school companions made airplanes from folded pieces of paper. They were crude and little did they suggest the carefully shaped flying machine of the present. A short time ago, however, I was invited to attend a model airplane demonstration in a large city auditorium. The participants, all boys of school age, flew planes which were carefully modeled after the best product of modern aviation with propellers, landing gears, rudders, stabilizers, and many other essentials to flight. Better yet, they actually flew for long distances and landed without mishap. The difference between the knowledge and interest of my boyhood and theirs was amply demonstrated.

The Smithsonian Institution in Washington is an open book of change in mechanized transportation. The first impression that one receives upon viewing the first automobile and airplanes is that of clumsiness and bulky construction. Wind resistance and friction were ideas which had not yet ripened in the minds of the engineers. Today we are streamline conscious. Automobiles, railroads, airplanes, and ocean liners advertise their modernity by appeals to this consciousness. "Travel fast and easily" is the watchword of the advertisers. A short time ago the famous Union Pacific train breezed through our towns and

cities. How queer it looked by contrast with the conventional "iron horse," and yet how reasonable to expect that it will supplant the heavier, costlier type of railway equipment. The automotive industry is experimenting with streamlined models in order to produce a car that will eliminate in its construction unnecessary resistance and road hazards.

We have often heard the saying, "There is nothing new under the sun." This utterance is the expression of the cynic who has drunk too often and too deeply of the experiences of life without interpreting them in terms of spiritual enrichment. It is the cry of the sophisticate who has taken all and given nothing to human betterment. It emerges from the lips of one who has lost the capacity for wonder and enthusiasm. Today we are making discoveries among old things. Even the streamlined trend of our day was anticipated millions of years ago when God Almighty gave to the fish its adaptability for marine maneuvers, to the bird its flying form, and to the greyhound its unusual contour. We have no cause for conceit because of mechanical discoveries for the Hebrew Scribe wrote, "In the beginning was God." Here is the key to a spiritual discernment that leaves no room for cynicism, but only for a declaration of faith in a spiritualized rather than a mechanical world.

But what is a streamlined character? If we turn to Luke's Gospel, our eyes will give us the answer: "And Jesus increased in wisdom and stature, and in favor with God and man."* Streamlining involves a smoothing-off process, a shaping, a gradual or sometimes radical transformation in our characters. It is for us to determine what forces impede our progress spiritually, that cause character losses instead of gains. At the outset let us note that the principle of operating costs enters into the discussion. Just as it takes 70% of the gasoline supply to drive a conventionally designed car at 50 miles per hour, so does the character which is not truly streamlined expend a large percentage of energy in forging ahead and overcoming resistance.

Sin is the first agency which acts as a restraining force on human character. This statement runs contrary to the assumed belief that a certain amount of sinfulness is a liberating force. It is hard for some of us to define sin, to know what is wrong. In my opinion, sin is anything that hinders the full and free development of a moral and spiritual character. Char-

*Luke 2:52.

acter, I affirm, is Christlikeness. Sin affects us individually and socially. Individually, it destroys the sense of value. Socially, it lowers the worth of the human personality. Why does a young person join a Young People's organization? Because he feels that certain values accrue from the allegiance. A diamond is valuable because of its rarity and beauty, but a pebble is worthless because it is common and unbeautiful. If one were offered the choice of either, doubtlessly one would choose the former because a sense of value would dictate the choice. Sin affects the individual in such a way that his power of discrimination is lost and he chooses a lesser instead of a greater value.

A straddling philosophy of life often develops in men and women when they have lost their sense of value. Life becomes fragmentary and chaotic. Henrik Ibsen, the Norwegian dramatist, creates Peer Gynt and thereby illustrates the ineffectiveness and selfishness of the individual who cares nought for others. Peer is requested to submit to the initiation of the Trolls, who are little creatures of Norse folklore.

Old Man: "... Ay, ay my son, we must treat you I see, to cure this pestilent human nature."

Peer: "What will you do?"

Old Man: "In your left eye, first, I'll scratch you a bit, till you see awry; but all that you see will seem fine and brave. And then I'll just cut your right window pane out."

Peer's refusal illustrates his instability. The last of Act IV represents the final outcome of this irresponsible life when he is confined in a madhouse.

Begriffenfeldt sits astride the prostrate Peer Gynt exclaiming—

"Ha! See him in the mire enthroned:—Beside himself—! To crown him now."

Thereupon he presses a straw wreath upon Peer Gynt's head and shouts, "Long life, long life to Self-hood's Kaiser!"

Self-realization is never achieved by having the eyes scratched a bit or cut out. The morality that leads to the achievement of selfhood is visioned by the eyes of healthy and discriminate living. Self-sufficiency in matters of morality is not conducive to morale. "Troll, to thyself be enough!" has been the catch phrase of those who would wander along the short cut of easy acquiescence to all types of conduct. The tragic, but nevertheless true examples of this class of individuals may be found in our social institutions awaiting the slow disintegration of the faculties and the torture of the diseases that rack the body until death brings a merciful release. A large number, unconfined within institutions, wander about the streets begging the mere pittance that charity may prompt. Others find life a vale of tears and disillusion-

ment because they followed no guide to the shrine of beauty, truth and goodness.

The famous injunction, "No man liveth to himself," is amply illustrated when business and governmental leaders forget that they have a public trust which is not to be the pawn of selfish aims. Public confidence is undermined when they betray this trust and the solidarity of human institutions crumbles.

Daniel C. Sayre, writing in the American Mercury, states: "No malign being with the composite ingenuities of a Rube Goldberg and a fire bug could have made up as terrible a set of air disturbers as has become standard equipment on the outside of an automobile." By way of analogy, there are many character disturbers in the human organism. Not only does sin come in for its share of criticism, but ignorance must also share the blame as a retarding force—a hindrance to complete living.

Ignorance of spiritual values lays heavy toll upon the finer sensibilities of young men and women. The average preacher may feel complimented if he has young people in the congregation. I say this not as a criticism of the minister, but as a comment upon the restless search for values outside the church. The current notion in most minds is not, "How much religion is necessary to an efficient spiritual life?" but, "With how little can I get by?" The Church doesn't hold the center of the stage in contemporary American life, for "good" church members have relegated it to the fringe of society. Belief in God is vaguely affirmed, but casually neglected. Even home and friends suffer from the retarding force of ignorance when spiritual discoveries are unsought.

What shall be said about the ignorance of the closed mind which demonstrated its retarding features through prejudicial judgments? It may be a prejudice against spinach or people. It has been responsible for witchcraft trials and burnings, for horrible tortures and other beastly carnivals of sadism. At its instigation international accord, hovering on the brink of realization, is plunged backward into a bloody mess, the World War. Between individuals, personal prejudice places a spite fence and dares anyone to climb over. The closed mind is not Christlike because of its failure to increase in wisdom.

Finally, consider one other retarding force; namely, selfishness. Again one may look to the field of mechanical discovery for an illustration. When streamlining was first regarded seriously by automotive engineers, various experiments were conducted in air tunnels to determine the resistance of various bodies. A thin flat plate was first tested and found to lead all other geometrical forms in developing wind resistance. Next they tried an oval body. This was an improvement, but air currents flowed

along the oval contours and then met at the rear of the object to act as a severe retarding force. Finally, a completely streamlined object was tested which revealed no eddies or whirlpools that would act as retarding forces. Selfishness creates the dangerous eddies and whirlpools of human character. When self is placed at the center of the universe, life becomes narrow and restricted. A young baby soon learns to recognize other persons besides mother and father. A new world opens for discovery and exploration. In our maturer years new opportunities are presented only in so far as we forget ourselves in the bigger world of human relationships.

Gamaliel Bradford, writing in "Damaged Souls," says of Aaron Burr, "He was a man who came into the world to amuse himself, and he early conceived that the richest sources of masculine amusement are the love of women and the domination of men." John Quincy Adams writes the commentary upon this selfish life: "Burr's life, take it altogether, was such as in any country of sound morals his friends would be desirous of burying in profound oblivion.*" The world's colossal failures have been due to selfishness. Napoleon pyramided his genius to the skies, but selfish interests wrecked his kingdom and sent him into exile, a lonely and disappointed man. The Match Kingdom of Ivar Krueger arose astonishingly, but it crashed because its foundations were

built upon selfish interests. Similarly, the boy or girl who takes all and gives nothing may find success, reknown, and pleasure, but all will be lost when selfishness overbalances self-respect.

Indifference is just another form of selfishness. It occurs in the character of the man who is too absorbed in his own little world to know what life contains. It causes a wastage of power comparable to that in an athlete who is indifferent to his capabilities. He may have splendid stamina, courage, and speed as a runner, but indifference will vanquish him. Sometimes indifference tempts a person to avoid responsibility. Such a plan of living never develops the muscles of the intellect nor the sinews of righteousness. We build a house of cards and the first real gust of life blows it down.

Jesus was the perfectly streamlined character for "He increased in wisdom and stature, and in favor with God and men." Sin, selfishness and ignorance could not retard his growth toward Godlikeness. His wisdom was of the alert variety that saw in the soil a lesson on spiritual productiveness; or in a poor outcast a chance for moral redemption. His stature indicated a physical vitality that was able to endure hardship and toil. Jesus was able to withstand the pressure of temptation in its most attractive forms. His was the only completely spiritualized personality that the world has ever seen. When we give our allegiance to Him we are proclaiming a belief in his Godlikeness and our desire to be like Him—a streamlined character.

*"Damaged Souls," Gamaliel Bradford, page 87. Houghton Mifflin Co.

CHOIR AND CONSOLE FOR NOVEMBER

PRELUDE

Adagio	Guilmant
Invocation	Gounod
Buena Noite	Nevin
Fountain Reverie	Fletcher
Prelude Nuptiale	Nevin
Prelude in F major	Groton
Visions	St. Clair
Pleyel's Hymn	Burnap
Musette	Lemare
Reverie	Dickinson

OFFERTORY

Andante	Grieg
Deep River	Gillette
Berceuse	Dennee
Canzonetta	Armstrong
Prelude in G Flat	Scriabine
Cantilene	Barnes
Offertoire	Gray
Andante	Borowski
Nocturne	Chopin
Berceuse	Stebbins

ANTHEM

How Beautiful Upon the Mts.	Spinney
Praise the Lord, O Jerusalem	Gaul
I Will Lift Up Mine Eyes	Rogers
Jesus, My Strength, My Hope	Marks
What Are These That Are Arrayed	Stainer
Praise the Name of the Lord	Nevin
Give Thanks to God	Nevin
My Soul Shall Be Joyful	Federlein
Praise the Lord	Randegger
Nunc Dimittis	Steane

POSTLUDE

Postlude	Volkman
Epilogue	Rogers
Chorale	Bartlett
Toccata	Dubois
March Romaine	Gounod
Postlude in F	Battman
Meditation	Silver
Postlude in F	Guilmant
Allegro	Kroeger
Recessional	DeKoven

The Editor's Columns

A Diet of Worms

SO RARELY is the intelligence of the minister mocked and derided by the president of the country that even though we have come to expect the flamboyant from the present White House incumbent, so blatant a breach as the president's recent letter to the clergy of the country is difficult of belief.

Not only the ethics of the president are put into question but the morals of the man, for the letter is almost a verbatim copy of one sent out better than six months ago by Governor La Follette to ministers in the state of Wisconsin, and when one copies the writings of another, due credit is given.

The erratic Washingtonian seeks the counsel and advice of the minister on the matter of the new Social Security legislation. The sticky note of flattery is not lacking. "Your high calling," "I am sure you see the problem," "With wise sympathetic understanding," "No group can give more accurate, unbiased views." He says, "We can solve our many problems, but no one man or single group can do it—we shall have to work together for the common end of better spiritual and material conditions for the American people."

Since when? One of our greatest National problems and one which looks directly toward Social Security, his vote-getting plan contemplates, is that of Prohibition. Did he call for ministerial advice or counsel in the solving of it? Did not he, himself, attend to that problem? Did he not pledge the voters of the country, without benefit of clergy, that if they elected him president he would kill prohibition? Was not one of his first official gestures the signing of repeal?

Your counsel and advice was neither sought nor desired. It would have been ignored if rendered. Social Security such as the president proposes is nothing more than another political shuttlecock. Were the man actually interested in the "spiritual and material," the moral and physical well being of the American people, there would be greater indication of it within the confines of his own household.

And what about the "Gift Tax?"

Basically, Social Security presupposes Spiritual security. The great Founder of the church outlined what in His humble estimation constituted Social Security. It is unfortunate if the president's ideas are not in harmony

with them. The idea of the Church and the minister to whom the president addresses his purloined letter, at least has been an approximation of the Master's plan. It naturally follows that the Church has been active in her Social Security program. Hospitals and Hospices, Educational Institutions, Sanitariums, Orphanages, Homes for the Aged, the young, the wayward, the disabled, even employment bureaus have constituted a major part of that plan.

These varied activities have depended for their maintenance upon the contributed *gifts* of "friends of man," Christian men and women whose joy lay in administering wisely that which was entrusted to them through well-directed enterprise. Not without such *gifts* can the Church continue her Social Security structure.

Then up bobs this experimental practitioner of Washington. His utter disregard for governmental expenditure has been exceeded only by his unaccountable disregard for the outcome of his spending spree. Yet he has learned that even a government can go bankrupt. Instead of reducing outgo which would curtail his prodigal fling at the tax payer's expense, he decides to increase income. Governmental income is from one source, the tax, direct or indirect. If he must have more funds with which to pay the fiddler, the tax is the only avenue open.

Thus, while proposing a new and untried program of Social Security which sound economic principles indicate as doomed even before it starts to function, the presidential heel grinds in upon the very heart and life of the *long-established* Social Security Program of the Church by way of the Gift Tax. Now he comes to the leaders in that field, with a *copied*, rubber-stamped letter, attempting to make us believe he is even faintly concerned with the Church's reaction to his ill-advised, intemperate policies. Only by the grace of insurmountable ignorance or insolence on the part of someone, and a long-suffering people could such a thing be.

When the man indicates by his actions that he respects the counsel and experience of those Christian people who have initiated and carried on a Social Security Program of high order, dating back to the very foundation of the Nation, rather than lend zeal and support to party parasites interested only in more income for the support of other imaginary schemes,

and the 1936 ballot box—then will it be time to rally to his program.

Just remember, from now until November, 1936, votes are the determining factor, and no possible source for increasing them will be overlooked.

JmR

Editor Replies to Rubber-Stamped Letter

DR. CHARLES F. BANNING says, "The average minister would have more confidence in you if the papers would report your church attendance more often, rather than your regular Sunday fishing trip down the river, or your stop at a roadside stand for a glass of beer."

Dr. Banning terms his letter, "*the honest opinion of one preacher*," and while commending the president's economic idealism, asserts, "No nation can destroy its way to plenty, spend its way to wealth, drink its way to temperance, nor arm its way to peace. I would commend your attempt at social justice . . . your security legislation is the most constructive move we have made in a generation . . . Your ideal of more just and Christian distribution of wealth was well conceived but poorly carried out. On the whole I share with you the economic ideal which you have fostered and which to a small extent you have been able to realize. I am entirely out of sympathy with some of the methods which have been employed by the administration."

"To destroy food while people are hungry and to destroy cotton while people are in need of clothing and blankets to keep them warm would seem ridiculous if it were not so tragic.

"I wonder why you are asking the preachers for their opinion now? You did not ask us if we wanted this country flooded with liquor, which is wrecking the lives of thousands of our fine young people. You did not ask us if we wanted more millions spent on militarism . . . You did not consult us but loaded our children with a burden of taxes, too much of which is spent with one eye on the ballot box."—*From the Cleveland News, October 5, 1935.*

Through Our Backdoor

FOR the information of Ministers generally, we print here a letter from Joseph Bruner, National President American Indian Federation. Here is the letter:

"I inclose herewith a communication from Rev. Jim Pickup, outstanding Cherokee Indian who has preached the Gospel among the Chero-

kee Indians for many years. He is intelligent, whole-heartedly interested and his achievements include real lasting benefits to his people.

"To understand his letter, you should know that the Indian Commissioner at Washington recently issued orders to School Superintendents in his service to *discontinue religious services*. If you will read the report of the subcommittee of Congress which held hearings in Washington last February-March, you will appreciate the alarm of Rev. Pickup and others interested in the proper education of Indian children. Commissioner Collier frankly admitted his interest in the American Civil Liberties Union, one of the most pernicious Communistic Units in the U. S. He also admitted his admiration for the Mexican School System and at public expense had a Mexican, Dr. Saenz, devise plans for schools on the Navajo reservation. You know what is going on in Mexico—Rev. Pickup and thousands of other Christians, white and Indian, are opposed to such movements.

"We Indians resent being '*picked on*' by Communists who take advantage of the popular belief that we have an inherited grievance against the U. S. They evidently think we are the easiest '*grist for their mill*.' The fact is, we have shown the same loyalty and the same service to both Cross and flag that other races and groups have displayed in times of peace and war. No one in years, in either group, had undertaken to create strife and arouse race prejudice until Commissioner Collier and Solicitor Margold (formerly an officer in the infamous Civil Liberties Union) started their insidious program now in progress. I shall be very glad to advise anyone further who is interested in the Christian education or the Americanism of the Indian." (The letter from Rev. Pickup, referred to above, follows):

"Dear Mr. Bruner: Being interested in the success of the Federation in its efforts to benefit the Indian, I write now to remind you that neither the Indian nor any other race of people can hope to reach higher levels of thought and action without inspiration—spiritual. The Indian race has developed wonderfully since the white man came here. But the class of whites who really brought us benefit was the God-given element which sought to show us how to distinguish good from evil, honest work from animal instinct to eat. It was the Missionary and the School teacher who showed us the way. Christian education brought us closer to God and country. Unless we can continue to enjoy the benefits of Christian education, and the example of God-fearing citizens, we shall go back to our original state—where Indian Commissioner Collier wants to send us, or at least, so he says.

"I used to preach the Gospel in our language to the orphan children in Sequohay School, and the officials there tell me I must stay away. Catholic and Protestant Missionaries have been officially notified that they will not be permitted to hold services at the Gov-

(Turn to page 654)

SOMETHING FOR WHICH TO BE THANKFUL

(A Symbolic Pageant with Speaking Parts for Thanksgiving)

• EMMA GARY WALLACE

Cast of Characters:

Life's Sunday Afternoon, an old, white-haired woman, seated, sewing on a baby dress, faces audience of Sunday School children, Bible School, and general attendants.

Boy and Girl Cradle Roll Spirits, old enough to be heard and understood.

Pilgrims from Afar, dressed according to country represented.

Childhood, Primary and Junior boys and girls.

Visions of Youth, six intermediate and young people.

The Worldly Family, Father, Mother, son and daughter.

•
Life's Sunday Afternoon holds up garment, smiles and breaks into song—"Rock A Bye Baby on the Tree Top." Mrs. Worldly enters.

Mrs. Worldly: Dear me, you must be happy. (Mrs. Worldly sinks into a chair.) I'm that played out that I haven't got pep enough left to sing a note. Why, you act as though you were happy to be making baby things! Don't you realize all the work ahead of anyone with a baby?

L. S. A. (smiling): Celia is growing into a beautiful girl, Mrs. Worldly, and Joe will be a great comfort to you some day. Just think how much you have to be thankful for in both of them! Of course it has been some work to rear them from babyhood but I know you feel that your children pay their way every single day they live in ever so many different ways.

As for being tired out so you can't enjoy them as you should—that's too bad! Why not live a little more simply, and let Celia and Joe help you, and be a happy companion for them—someone who can laugh and enjoy their fun and confidences. I'm sure they'd rather have that than fussy clothes and elaborate entertainments for their friends. But look who's here.

(Children from Cradle Roll—small boy and girl, come dancing through doorway. They stop, look at Mrs. Worldly, smile, nod, and go to *Life's Sunday Afternoon*.)

Girl: Oh, Grandma, did you know that Thanksgiving Day comes next Thursday? Aren't you glad? We thought we'd come and tell you.

L. S. A.: Yes, dears, I knew it and I'm happy about it. You see I've got into the way of being thankful *every day*, but it's lovely for all the people to stop one day in the year that they may all be thankful together.

Boy: We're going to have lots of good things to eat on Thanksgiving Day. Mother says so.

L. S. A.: That's fine (smiling), for as we eat all of the nice things and see what an abundance God has given us to enjoy, we can thank Him for His care and love, and all He has done for us. But I'm wondering if those of us who have so much, wouldn't be happier to share with some who have only a little—so they will be reminded to be thankful too. How about it, children? (Children look at each other and nod.)

Boy: I wouldn't like to eat all I could and think there was some little boy who was hungry.

Girl: And I wouldn't like to be warm and happy and think there was someone who was cold and had nothing nice to play or wear. I'll tell you, Grandma, I'll ask mother to let me give some of the money in my bank. I've saved that all myself, but I can save some more.

Boy: And I'll ask Mother to let me give a basket of nice things to eat and part of my picture books to the little children in the hospital. That'll help them to remember to be thankful. Good-bye, Grandma. (Children exit.)

Mrs. Worldly: My gracious, just as if their mother didn't have enough to provide for, without trying to provide for the whole town! I think it makes people shiftless to do too much for them!

L. S. A.: Too much is a lot, but remember the time you were sick and how the jelly and flowers and the Sunshine Basket from your friends cheered you up. It sort of showed you that people loved you—that they cared. You said yourself that those things helped you to get well.

Mrs. Worldly: They surely did, as much, I sometimes thought, as the doctor's medicine. But who comes here?

Pigrims from Afar

Mexican Pilgrim: I come to say thank you for my people. You send us teachers. You tell us about the Christ. We thankful to hear about Him. We want peace. We want our children to be friends with your children. We are happier than we used to be. We want everybody to know on Thanksgiving Day that the Mexican children smile and say, we are thankful.

Chinese: China a big, big country. Lots of folks don't have enough to eat. Some mothers not know how to take care of babies an' sick folks till missionaries show 'em. We ask for teachers. Sometimes not enough to go around.

We listen to what missionaries tell us an' we're glad that there is a Jesus who loves everybody—women and little children as well as men. We listen an' we tell our friends, an' our children, they too are learning. We thank God for what He has given us.

Japanese: I have come from far over the sea to tell you how many of my people you helped to make happy, and how glad we are that you want to teach us about the Saviour of the World. We want to be thankful with you on Thanksgiving Day.

Negro: Dear Lady, my people hear of you far, far away. They asked me to come and tell your people that we are thankful for the schools you have built for us, for the teachers you have sent us, for the opportunities you all have given us to work and earn and save. We have toiled, for we love the Stars and Stripes. We are thankful that this is our country; that your God is our God; and that our voices can rise together in songs of praise and thanksgiving.

(Young people in front seats at a given signal, sing the first verse and chorus of "I Love to Tell the Story.")

Indian: Ours is a noble land. We share it with the Pale Face. The Pale Face share his knowledge with us. We want our children to learn of the Great Spirit of the Pale Face. We want them to grow up to be brave, strong, swift, and kind to each other. Some day we'll all meet in the happy land Over There.

(All in seats join in "All Hail the Power of Jesus' Name.")

Esquimaux: We thankful that people in America send us doctors, books, warm shoes, and buy our furs. We thankful for mission stations, for missionaries who show us how to live, and who tell us how to be good and happy. Our country nice country. We thankful you love us.

Asiatic Indian: Yours a great, rich country. Ours a great, rich country. We raise much now from the soil. We live together in peace and harmony and love. We want to say thank you. Send us all the teachers you can. Other lands must hear of the Heavenly Father and His Son as well as Mother India.

(Special Mission Station Pilgrims each says a few words about the work of the station from which he has come, and why he is thankful for it.)

(The Pilgrims march slowly out to left, singing "Rescue the Perishing." As strains die away, those in seats hum "Onward Christian Soldiers.")

Mrs. Worldly: Well, I never! Aren't those a queer looking lot of people, and how strange that they should come such a long way just to say thank you.

L. S. A. (smiling tenderly): They have come so far to show how much they appreciate what we have done for them. They have all done a lot for us. They have shown us that God loves and saves the entire human race, regardless of color. The mothers of these people love their babies just as we love ours, are proud of their children, and are ready to reach up and out for the good things of this life and the next if they only have the opportunity. We can obey the two great commandments today—to love each other, and to go unto all peoples and to tell them the glad gospel tidings!

(Primary and Junior boys and girls come trooping in.)

L. S. A.: Well, well, see who's here! I'm afraid I haven't chairs enough to ask you all to sit down.

Primary Boy: We can sit on the floor. (The children drop into position in a circle.)

L. S. A.: You make me think of a bouquet of bright blossoms. I wonder who knows that next Thursday is Thanksgiving Day? (All in the circle chorus. We do and we're glad of it!)

Mrs. Worldly: I wonder whether you kids are glad because you expect a feast and will not have to go to school, or whether you're glad for some other reason. (Children look at Mrs. Worldly in surprise.)

Junior Girl: Of course we're thankful for good things to eat, but besides that, we're thankful for the fathers who helped to get those things, for our mothers who cook them and make us so comfortable, and for our Heavenly Father who makes the food grow and the fuel to prepare it with, and who sends the sunshine and the rain, and does so much else for us all the time night and day, and spring and summer and fall and winter.

Junior Boy: If we weren't thankful and didn't say so, we'd deserve to have a lot less than we do.

(Circle sing first verse and chorus of "Sunshine in My Soul." The children hop up, form about the chair of Life's Sunday Afternoon and sing the first verse of "When He Cometh." As the verse is finished, they pass off to the left.) (Visions of Youth—six young people come in arm in arm in pairs.)

Mrs. Worldly: Well, I do declare, there will be some sweeping to do after all *this* tramping in and out. I ought to be jogging along, for I must go down to the market and bring home something for supper. (First pair turn quickly toward Mrs. Worldly.)

One Pair: Oh, Mrs. Worldly, let one of us go. Tell us what you want and we'll be glad to get it and bring it to you while you rest. Think of all the good times we've had at your house with Celia and Joe. It's our turn to do something for you!

Mrs. Worldly: Well, I never! Aren't you good. Here's my list. Tell the grocer whom it's for, and I know he'll pick out the best.

One Young Person: Well, this is quite an order. What's the matter with our carrying it right over to your house and leaving it there?

Mrs. Worldly: Well, I never! That's an idea.

One of Young People: I wonder if you'd give Mr. Worldly a message for me? Tell him that, thanks to the fine recommendation he gave me, I got the position I was after. I am very grateful to him, and I hope I can do something to show him my appreciation. If I can't I'll try to pass on an equal kindness to someone else.

Mrs. Worldly: Well, I never! How pleased he'll be, for I think John Worldly likes to put himself out for folks. He isn't a religious man, but he's a good neighbor.

L. S. A.: A desire to do for others and a willingness to put ourselves out, is surely the spirit of the Master. I've thought for a long time that John Worldly was just one step outside the kingdom. Wouldn't it be wonderful if he would take that step—and do it soon, perhaps on Thanksgiving Day! It is fitting that we should give something, even our lives, to Him who have given so much for us.

One of Young People: What a lovely thing your Celia did the other evening. You know mother has been ill a long time. Celia came over and asked her if she would like to hear some of the old hymns she loves so well. She sang, and sang and sang. Sometimes she would pause for Mother to suggest a selection. Sometimes Celia would just drift from one hymn to another.

We appreciated Celia's giving Mother so much pleasure more than we can say, and I want you to let me do something for you, to show that I mean it.

Mrs. Worldly: Well, I never! (Wiping her eyes.) Who'd ever think such a flutterbudget as Celia would do a thing like that. I wonder what put that into her head!

(Six young people stand around the chair of Life's Sunday Afternoon.)

First Speaker: I want to thank you for those ginger cookies you used to give me when I was a little tad and used to shovel your walk.

Second Speaker: I want to thank you for the time I ran away from school, when you talked to me and persuaded me to go back and tell the teacher that I was wrong. Perhaps you never knew it, but that was a turning point in my life.

Third Speaker: I want to thank you for coming to help us when my little sister was hurt and we were all so excited and frightened. The

doctor said what you did probably saved her life.

Fourth Speaker: I want to thank you for the big pan of buttered popcorn you sent across the street the night our people moved. It kept us from being homesick and lonely.

Fifth Speaker: I want to thank you for the times that you have let me talk about what I wanted to do and to be in the world. So many times you gave me an idea and made me see something finer than I had thought of.

Sixth Speaker: I want to thank you for the lesson you gave me, which I never forgot. "Girlie," you said, "it isn't generous to criticize your friends when they are not present to defend themselves or to give an honest explanation of what may have been misunderstood. was a lesson in loyalty that I needed."

Young Person: We must be going, but we wanted you to know that on Thanksgiving Day we are all going to be thankful to you.

Mrs. Worldly: I'm thankful that I was here this afternoon. It has been as though I have been sitting behind a window up to now with the shade drawn down—but today the shade has been rolled up and the sunshine has streamed in. I am thankful that I still have, God willing, some time left to show John and Celia and John that I can be a better wife and mother than I have ever been before, because the Spirit of Gratitude has come into my heart. I am thankful for the Patience of the Heavenly Father who has not punished me for my selfishness and blindness and ingratitude.

L. S. A.: This is one of the happiest days of my whole life, for I have been privileged to see and hear those things which are the fruit of the spirit.

Let us all be thankful when Thanksgiving Day dawns, and thankful every day in the year for each other; thankful that we are beloved children of God Himself; thankful for prayer which makes constant communion with Him possible. Let us be thankful for the laughter of little children; thankful for the desire to overcome obstacles and to mount with the wings of eagles; thankful for love and beauty; thankful for the stars and the seasons, for the miracles of Nature and the marvelous science revealing to us; thankful for the human hand and mind; thankful for the gift of eternal life.

(Those in the seats sing softly first and last verses of "My Faith Looks Up to Thee." Lift Sunday Afternoon is alone on the platform. Suddenly all those who have entered before come in, Mrs. Worldly being accompanied by her husband, son and daughter. All groan themselves about the chair of Life's Sunday Afternoon. Sing two verses of "Come Thou mighty King." Some one comes in from the rear, unfurls the American flag. All in the seats rise and everyone joins in the singing: "America.")

QUESTIONS ON DISCIPLE WINNING

• CHRISTIAN F. REISNER

(Answered for any reader by Dr. Reisner)

1. Why do we fail to have big mass revivals?
2. Are Revival Meetings requisite for successful personal work?
3. Is Visitation Evangelism a new method?
4. How can we get the names of prospects?
5. Why are so few active in church work?
6. Why is religion so seldom a topic for conversation?
7. Why do so many hesitate to do personal work?
8. Am I a hypocrite if I recommend Christ and have known faults?
9. How important is it that we do personal work?
10. Why do people find it so difficult to talk religion?
11. Do people resent conversation about religion more than in former days?
12. How will we awaken believers to their responsibility to be Disciple Winners?
13. Why do pastors do so little personal persuasion work?
14. What can an ordinary layman do?
15. How can we start the backward and timid to do disciple winning?
16. Can everyone be a disciple winner?
17. Should a redeemed person with a past be a "worker?"
18. Should we be afraid to approach anyone?
19. What method is wise where one is "moral" but not interested in religion?
20. Is any case too hard?
21. How will I proceed where one is addicted to revolting habits?
22. Has modern science antiquated Christ's program of salvation?
23. When are we too young or inexperienced?
24. Does a carefully organized program preclude divine power?
25. Why take a pledge to win one?
26. Is it sufficient to invite people to attend church?
27. Is it wise to form a "list" on which I should concentrate?
28. Should I tell people that I am placing them on a prayer list?
29. How long shall I continue working to win a particular individual?
30. How should I pray for a prospect?
31. Where does prayer come in?
32. Can one with no personal witness of the Spirit win others?
33. Can we be a "winner" and neglect the Bible?
34. Can we excuse an unattractive personality?
35. Why do so many lack a thrilling experience that inspires "talk."
36. Can we do personal work if conscious of our own sinful habits?
37. Should we limit our activities to those of our own sex?
38. When should we talk religion?
39. Should we first win the interest and sympathy of the prospect?
40. How shall I plan to approach a prospect?
41. How can we drive people away from discipleship?
42. Should we talk to relatives and near friends?
43. Suggest a method of opening the subject for conversation?
44. What should we do if the person addressed becomes offended?
45. Should we press for an immediate decision?
46. What will happen if we lose our patience?
47. Should we quote scripture in answering objections?
48. What is the strongest point to use in an appeal?
49. Should we "argue" about religion?
50. Should we be expectant in our appeal?
51. How can I know what plan to use in a particular case?
52. Should I strive to drive one to genuine repentance?
53. Is the disciple won by a personal effort likely to "stick?"
54. Should I insist that there be evidence of the "witness of the Spirit?"
55. What can we learn from good salesmen?
56. Name some helpful books.
57. Should we admit that anyone need not join the church?
58. Why do so few people join the church?
59. How can we affiliate prospects with the church?
60. Is the work completed before the prospect joins the church?
61. How will we defend the so-called "hypocrites" in the church?
62. What will we do with professed brother-in-laws of the church?

CHURCH METHODS

The Sunday Evening Service

The October issue, page 558, column 2, calls for suggestions and programs to help solve the problem of "A Successful Evening Church Service." In reply to this request I would like to say this.

I have been in the ministry eleven years and in all that time I have had Sunday Evening services. The first two and a half years of my ministry I spent in Texas. Since that time I have been in eastern Iowa, not in a large city but in a small town and rural community. Here as well as in Texas my Sunday Evening service has been a success.

What the Brother from the large midwestern city wants to know is my answer to the question: What makes it a success? Brother, let me say to you that there is but one answer to give to this question, namely, *preach the Christ of the Bible to the people of the Bible*. Introduce God to the people and the people to God. God knows the people but the people do not know God, I mean the Triune God as He is revealed to us by the Christ of the Bible in the Bible. The people do not know themselves as the Bible pictures them, and that is what I mean by the *people of the Bible*, man as the Bible describes him with all his sinfulness.

When I began my evening services in Prairieburg five years ago, only a few older women came. They were discouraged. I was not. I announced the next service. Urged them to come back. Told them to invite their neighbors and friends. Told them to talk to others about the sermon truths. The women came back. Others soon came with them. Mothers soon came with their smaller children. The older girls began to come. Here and there a young boy would appear. Here and there a husband would come. More young people came, more older women, more young men, more husbands. The attendance kept on growing. What brought them?

Here is our usual program: Hymn—introductory sentences—prayer—hymn—Scripture lesson—hymn—sermon—hymn and collection—general prayer—announcements—closing hymn and benediction.

We tried special attractions. They did us absolutely no good. Our hymns, prayers, sermon, everything is all worked out with the main thought of the sermon running through the whole service. The whole service lasts from 50 to 70 minutes. The people came back. They

are still coming. And their number is steadily increasing. What does it? The preaching of the Word of God in a simple, practical, and sincere way.

I try to use, and I believe do use, the traditional type of preaching. The success of the Sunday evening service, at least as far as my experience goes, lies in the SERMON—in sermon preparation—in sermon selection—in sermon instruction—in sermon delivery.

If you were here in my study I would ask you to read several of the sermons I preach on Sunday evening. After having read them, I am sure that you would say, "Now that is simple Bible truth simply put." If you could hear me preach I am sure that you would also say what other Brethren have said, "That is speaking with authority. That is preaching but on thought in one sermon. That is a progressive kind of preaching. The second sermon does not repeat the first but brings an added thought. There is movement in each sermon. There is progress of thought in the next one."

I usually preach my sermons in series, especially on Sunday evening. Take last Sunday evening, September 22, 1935, as an example. We followed our usual program or order of service. We began at 7:30 and closed by 8:30. During the day the community had a Bible picnic. The weather being ideal, everybody went to the picnic for dinner and after dinner I did not get to the picnic that day because I had to preach four different sermons on that Sunday. The fourth one was the evening sermon. On this picnic Sunday evening I hoped to have an audience again, but to tell the truth, I feared a small attendance. But people came in larger numbers. New faces were there. It seemed the people who came for the picnic, at least some of them, also stayed for the evening service, I mean strangers from other communities.

How did the newcomers feel? How did they enjoy the SERMON? Here is what one said: "I surely did enjoy that sermon. It was actually good. I am coming back. I want to hear more sermons like that. They are what I need. They are plain Bible truth." We talked for a moment. I told him that I was glad that he enjoyed the sermon and I hoped that he could come again. I expect to see this stranger again this Sunday evening, even though he has ten or more miles to drive.

What did I preach on? The text was Matthew 13:44-46. Sermon theme: "The old

thing without which there can be no genuine Christian life." I started out by saying that we are constantly making decisions, talked about decisive hours, moments, that a great hour of decision had come for the world, for our country, one that would perhaps surpass the one of 1914. Such great hours of decision come time and again, in the lives of nations, communities, individuals. Such a time also came for the farmer and merchant in our text.

Now I told the stories of the text in such a simple way that old and young listened attentively. The audience was made to see from the text that the farmer and the merchant had to make a decision. They were confronted by the question: How become *personal owners* of the treasure and the pearl of great price. Each man solved this problem by selling everything he had. Among the things sold were things they hated to give up. These stories answer our question: "What is the one thing without which there can be no genuine Christian life." What is that one thing: Is it activity? The farmer was active—he plowed round after round. The merchant traveled far and wide—he was active. So are many people—church members. But have they that one thing? No. Is it sacrifice? The farmer and merchant gave up all they had . . . The true Christian practices self-sacrificing love, self-denial. But what is that one thing? Is it sacrifice? No. What is it then? Is it knowledge, Bible knowledge? No. The farmer and merchant knew where to find the treasure and pearl. But their mere knowledge did not bring them into possession of these things.

There are many people, church members, who have knowledge, Bible knowledge, but they do not have the one thing. What is that one thing? Is it a resolve to possess? No, for the mere resolve to obtain the treasure and pearl was not enough. The one thing is actual and real possession of Christ. Therefore, what is Christ to you? A distant, historical figure? A great world character? The Saviour of the world?

Unless Christ is your own personal Saviour, unless you yourself are actually and really in possession of Christ, you do not have that one thing without which there can be no genuine Christian life. Do you have that one thing?

Now I painted and spoke of the blessings that came to the farmer and merchant because they had come into possession of the treasure and pearl. After this I mentioned the blessings that come to the individual and community, yea even world, when Christ becomes their own personal Saviour, when they have found and now really possess Christ. In other words, actual possession of Christ in my heart is that one thing . . . Something, like this, dear

Brother, I preached on Sunday evening at my successful Sunday evening service.

—Rev. G. Wolf, Castle Grove Lutheran Church, Monticello, Iowa.

The Church Bulletin

Your magazine is filled with new and useful ideas helpful to the pastor. I am inclosing a few copies of my monthly bulletin, made possible through the cooperation of my Christian Endeavor Society which contributes \$12.00 a year to pay for the cost of publication. This I do myself.

My Church bulletin is a great help in keeping the program of the Church before my people. It keeps our non-resident members and shut-ins in touch with the church. It is an advertising medium for special Church affairs. It is published the last week of each month for the month following. It is distributed the first Sunday of each month to all present in the Sunday School, and then with the help of the secretary's book we can tell which families were absent and a copy is sent by fourth-class mail. This little paper is one of my best helpers, and I shall be glad to have you pass these facts on.—John W. Fisher, Walkerville, Maryland.

A Communion Card

Rev. F. B. Everitt, Pastor of the First Presbyterian Church, Cranbury, New Jersey, sends a card which reads:

Family Communion Card

First Presbyterian Church, Cranbury, N. J.

Sunday, October 6, 1935

* * * *

RALLY DAY AT ALL SERVICES

The following members of our family were present at the Communion Service today:

Please fill out and give to the Usher as you enter.

These cards are distributed to families present the Sunday prior to the Communion service, and mailed to the absent families. Each family has a card before coming to the service.

Tariffs, Immigration Laws,

Unemployment, Wage Scale

A number of articles and bulletins have come recently in which ministers discuss phases of one or all of the above subjects. In some instances it is obvious that the discus-

sions have been made available to members of the congregations served by the writers. It is well for any minister to remember in embarking upon such a discussion that the subjects are closely related, and that they all have a definite bearing on our standard of living and the immediate cost of living. One minister deplores the fact that American Immigration bars have not been lowered to allow labor from Italy to come in, and thus relieve the congestion in Italy, which to him is responsible for the Ethiopian situation.

In a second paragraph, the same writer deplores that nothing has been done about decreasing unemployment here, and then pronounces an indictment upon American industry as a whole. Many of us have in mind one large industry which employs a few thousand workers, when we launch upon such thoughtless summations, and we forget that the great bulk of workers earn their livelihood in small establishments or businesses, where from five to 25 or 30 workers are engaged, including the owners. The number that can be employed depends upon the amount of produce that can be sold by such an employer, and the scale of wages is immediately dependent upon the same basis, plus the cost of operation.

We are told that there are still some 10 million unemployed workers here, bearing a very definite ratio to the number of unnaturalized citizens in this country. Opening the country to further influx of foreign citizens would not help this situation—it would increase the unemployed and lower the scale of wages. Tariffs are for the same protection. We are a great people, we indict the employer and hold him responsible for all our present economic ills, demand higher wages, reduction of tariffs and free immigration, and then we spend our energies hunting bargains of articles at less than cost—and what is worse, we do not seem to see any connection.

Someone has to pay for the articles supplied to meet our needs. If we demand that those who pay a reasonable wage scale meet the price level of the companies who employ child labor or sweat-shop labor, then we should reasonably expect that wages must be reduced to make a lower price possible.

This principle or fact holds true not only of the food you buy, the clothing you buy, the entertainment you buy, the furniture or housing you buy, but the books you buy. Accompanying one of the articles on unemployment and wage scale, received this week, was a letter asking that we supply a copy of a former year of *The Minister's Annual* at less than it costs to wrap and ship it, to say nothing of the cost of compiling and manufacture, a second request that the quality of paper be reduced in both the *Annual* and *The Expositor* in order to

lower their cost, and a request for a special program that would have taken two days on the part of a capable person to prepare. The article came "postage collect" and no postage to care for sending the special program. The irony of this procedure is that it is from a minister in a cosmopolitan center, one who claims to have a following in attempts at civic betterment.

A French author of a life of Moses makes God say to the Patriarch, "You doubted Me. I forgave thee. You doubted yourself. I forgave that. You doubted Israel (mankind), for that doubt you cannot enter the Land of Promise."

Young People and the Ministry

The following program prepared by the Rev. Jarvis S. Morris, Baltimore, for the Baltimore Federation of Churches and Ministerial Union of Greater Baltimore on "Young People and the Church's responsibility toward them" may be of definite help to other ministerial groups. Wm. Hiram Foulkes of Newark gave the leading address of the day.

Prayer and Commitment Service

Hymn: "Jesus calls us; o'er the tumult."

Prayer, for each minister to pray to himself in silence.

When I was but a boy, O Lord, Thou didst call me into the fold of Christ. Then it was gave my heart to Thee and professed Thee before the world. For this, Thy mercy in my childhood, I thank Thee!

When I was but a youth, Thou didst call me into the field of Christ, making me aspire to be an under-shepherd of Thy people . . . For this Thy loving kindness in my youth, I thank Thee!

In the years that have flowed swiftly between, Thou hast led me step by step . . . through school and seminary, through ordination and into Thy pastorate . . . For this, Thy gracious leading, I thank Thee.

Now, Thou hast placed upon me my present charge with heavy responsibilities, and high privileges, the teaching of children, the comforting of the aged, the inspiring of youth, the admonishing and leading of all . . . For this, man's share of Thy work, O Lord, I humbly thank Thee.

Help me as I ask myself in Thy presence (Rate yourself from 1 to 5 in each blank space.)

I. Am I keeping my spirit young?

1. In my joy of life and genuine happiness in my Christian faith

2. In my love and appreciation of the beautiful in nature, art, music, literature, and personal habits.

3. In my attitudes toward the future: am

hopeful and idealistic or do I admit either defeat or a drawn-battle?-----

II. Am I keeping myself equipped for the service of youth?

1. In my attitudes, am I critical or sympathetic?-----

2. In my reading and study, do I acquaint myself with the current problems and movements of youth?-----

3. Do I interest myself in youth's interests?-----

III. Am I seeking all opportunities to serve youth?

1. In social contacts-----

2. By personal friendship and counsel-----

3. By definite interest and sympathetic participation in their religious activities in my church-----

4. Beyond my church, in their religious and moral associations with other young people-----

IV. Am I giving youth its proper place in my church program?

1. In giving young people definite responsibility.

a. In doing work for the church-----

b. In missions and the broader tasks-----

2. In giving youth proper representation on the church boards and councils-----

3. In my preaching, do I often present a message particularly for the young people-----

V. Am I living the life that I would honestly have youth emulate?

1. In my personal devotion to Christ and His ideals-----

2. In diligence in my Godly business-----

3. In my family life-----

4. In my relationship with the world of things—business, money, property-----

Hymn: "Lord, speak to me that I may speak."

Prayer in Unison:

Lord of age and of youth, God of the living past, the opportune present, and the promising future, we commit our ways unto Thee. Thou hast led us all the way . . . lead Thou us on from step to higher step, bringing Thy love to those for whom our Saviour died. Empower us by Thy spirit to live the life and preach the truth as they are in Christ Jesus our Lord, to whom be glory and majesty, dominion and power, now and forever. Amen.

The Sermon

On page 528 of the September issue, you quote under "The Sermon" as follows: "No souls are saved after twenty minutes." I have thought for a long time that that old grey-

beard while probably true enough as it stands, has been twisted to do the devil's work. I think he likes short sermons.

In my own experience it has been often used by those who are supposed to be "saved" to shut off a preacher when he presumes to bear down upon Truth for the development of the saints. Think that it has been many moons since there was so little Bible knowledge in the minds of the average church member. How are we going to catch up in twenty minutes?

Wish sometime through the year you would publish a brief article on "The Sermon." If no souls are saved in the first twenty minutes, give the saints a chance for the next twenty. Very cordially yours, A. F. Marclay, Northville, New York.

National Recovery

Rev. C. L. Hammond, Oakwood Baptist Church, Knoxville, Tenn., says, "The only sure and Scriptural way back to National Recovery" is John 3:2, Text, "I pray that in all things thou mayest prosper and be in health, even as thy soul prospers." We say "Amen and Amen to that!"

Church Advertising

In order to arouse ministers to the need of Intelligent Church Advertising, Mr. Morton J. A. McDonald, Manager of the Classified Advertising Section, Oakland Tribune, has written the following letter to men in the west coast states, whom he believes to be awake to the need for cooperation between the Church and the Newspaper.

Dr. Donald W. M. MacCluer, Pastor, Rose City Park Presbyterian Church, NE 44 Avenue and Sandy Blvd., Portland, Oregon.

My Dear Doctor:

Advertising on the part of the church is a phase of home missionary work and a very important one, since it contacts the greater bulk of careless but well-meaning Americans.

With that thought in mind some of us on the Pacific Coast endeavored to revive a department of Church Advertising at the Pacific Coast Advertising Convention at San Diego, this year.

Such a department was a regular feature of these annual sessions several years ago, just as it still is a division of the National Advertising Federation.

The trouble was that we started too late in the season. It takes time to work up such a meeting.

Next year's convention will be held in Seattle and we're starting now to awaken interest in a revival of Church Advertising discussions for that assembly and, we trust, for ensuing years.

There is much to be discussed. Of course, there is the use of the newspaper columns, and we have done much with them here in Oakland, but that is only one phase. Radio has been used effectively and, no doubt, many could employ it more intelligently had they an opportunity to meet others in open conference.

A billboard display, including announcements in front of the church, could occupy a meeting for an hour or more every year. The Out Door Advertising Company would be delighted to furnish speakers for, and exhibits for the instruction of delegates.

Direct mail is so important to every church that it deserves the better part of a day.

Outstanding successes in various denominations and communities may be analyzed and discussed in detail at such a meeting, to the general benefit of religious work throughout the Pacific Coast.

Your Portland Advertising Club sends an active delegation every year. Mr. J. A. Manin of the Portland Journal is a pillar of one of the major departmentals annually.

I have two thoughts in writing this letter: First, to interest you in going to Seattle next year with the Portland delegation; second, to enroll you in interesting other ministers in your metropolitan area, in a similar participation.

To this end I have written similar letters to Dr. E. C. Farnham, Dr. Albert G. Johnson, Dr. Raymond B. Walker, Dr. Guy Goodsell, Rev. G. L. Lovell, Rev. Harold W. Jefferies.

Mr. McDonald says, "I had this thought in mind, that such meetings are beneficial to large areas and many denominations, and *Expositor* readers might be interested in seeing such regional conventions developed, not only on the Pacific Coast, but elsewhere, and would not therefore be averse to dropping a line to key men to further the movement.

"One cannot be seriously engaged in such publicity for a long time without becoming deeply interested in its success, not only at home, but far afield. Certainly, there is ample room for home missionary work through press, radio, and every other means available throughout the nation."

Reformation Day Under the Cross

Reformation Sunday, Nov. 3, will be observed this year by thousands of Protestants who are in the midst of one of the gravest crises ever experienced by the Christian Church. The Church-State struggle in Germany has entailed conflicts of conscience between the Christian and Citizens which we can only hope and pray our country will not have to face. While the local situation may not be

as "pointed" as in Germany, Protestant minorities in eastern-central Europe generally are up against more or less similar difficulties. The external circumstances differ; the fundamental question remains the same: "Christ or Caesar?"

American churches should join in the worldwide observance of Reformation Sunday, remembering in prayer or sermon their brethren in the "danger zones," not forgetting the hundreds who are already in exile for conscience sake. A special effort is being made to raise funds to tide over the exiled pastors and laymen and their families, many of whom have fled to France, Holland, Switzerland and the Scandinavian countries. Much moral indignation has been expended on the action of the German government, in particular, in driving out both Jews and Aryans from their homes. Very little to date has been done for the victims. The Central Bureau for Relief of the Evangelical Churches of Europe will devote its annual Reformation Day appeal to this cause.

The 250th anniversary of the Revocation of the Edict of Nantes falls in this year (October 23, 1685). It is almost incredible that in the twentieth century wholesale persecution should be the order of the day, but it is a fact that whereas 250 years ago thousands of French refugees found asylum in Germany and England, today France is receiving thousands of Jewish refugees from Germany, and hundreds of non-Jewish exiles are scattered over various European countries. As for the fate of religious believers in Russia; it is comparable to that of the Waldensians a hundred and fifty years ago; and the response from World Protestantism is little better than passive acceptance.—*Henry Smith Leiper, Universal Christian Council.*

Money Raising

As the article on page 469, August issue, clearly outlines the work we are trying to do, we expect to have ministers use one of the copies with the official board previous to coming. This should serve a double purpose, one of which should be helpful to *The Expositor*.

Since receiving your letter we raised \$160 for the church in Eaton, \$1000 for Osborn and \$430 for the Homestead church here in Detroit which was already in the process of foreclosure.

I am sure that you understand that this work at times is very nerve racking, but I believe very much worthwhile. We share your view that what we are trying to do duplicates in some measure the work Mr. Barton carried on. While the methods were somewhat different the object was the same.

If you ever happen to be in Dayton we hope that you will call at the office, likewise, I shall do the same if I happen to be in Cleveland. By a little joint cooperation, as you suggested in your letter, it is possible that some really worthwhile things could be accomplished—
Nelson B. Ross.

Encouragement to Youth in Church Work Through the Cooperation of Pastors and The Herald-Examiner, Chicago

Announcement is made by poster, letter, and circular, that *The Chicago Herald-Examiner* offers Honours for Youth between the ages of 16 and 24 in the Chicago area for Loyal Service to Churches.

The time is between October 15, 1935, and Palm Sunday, 1936, and there will be Public Recognition, Certificates of Merit, Gold Medals and Trips to the Holy Land. There is nothing to sell, nothing to compete for, just to do a Christian duty to the Churches which the young people pledged to serve.

This is a splendid effort on the part of a Public Service Institution to render a truly large service to the religious and cultural life of the Chicago area, and is worthy of every Church Member's cooperation. Of it Dr. John Timothy Stone says, "This movement deserves the support of everyone interested in the spiritual welfare of the community. It should encourage young people to develop a high regard for the enduring values of character. I shall be glad to further it in any possible way."

We suggest that Ministers secure the printed matter by addressing Rev. Thomas Anderson, Religious News Editor, *The Herald and Examiner, Chicago*, and take it to local newspaper organizations in other parts of the country. It may be that cooperation may be secured in holding district awards, and making the plan a nation-wide one.

Surely this is *applied Christianity* in a most encouraging manner, and it takes hold where the Church most needs encouragement and new life, among the young people.

A Religious Drama Contest for Pastors and Laymen

The Religious Drama Council of the Greater New York Federation of Churches is sponsoring a Playwriting Contest. They offer to send a set of rules to any person interested in writing The Religious Drama Council, 71 West 23rd Street, New York City. A postal card will do.



No. 810—\$1.50

BULLETIN BOARD SLOGANS

Thankfulness is almost as hard to bear as unthankfulness.

When you think you will thank.

Why should there be a special day for thanksgiving?

Never do anything wrong is negative advice. Try doing something right.

To avoid difficulty is easy. Keep off the road that leads to it.

You may have been born the equal of others. It's your own responsibility if you remain that way.

If you owned a gold mine you would be foolish not to develop it.

Laughter requires no effort. Tears do.

If honesty is the best policy there is no standard like character.

To the inflamed eye all things look red.

Obey the Golden Rule? You can't escape it.

You are being treated now by others as you treat them.

Ingratitude will dam the flow of mercy.

The murder of one man makes a criminal, of thousands a hero.

If the government is evil there is small hope for the nation.

Good home life is the best national life.

What many Fourth of July orators will lack in depth they will supply in length.

"If this government itself is ever utterly demoralized it will come from this—struggle for office, which is but a way to live without work."—Lincoln.

Politics has come to mean too much for party, too little for people.

Franklin said, "Rebellion against tyrants is obedience to God."

There is a time and place for recreation as surely as there is for prayer.

T H E P U L P I T

THE CORNER OF THY FIELD

(A Sermon on Stewardship)

• CLARENCE E. MACARTNEY, D. D.

["Thou shalt not wholly reap the corners of thy field." Lev. 23:22.]

TRAVELLING through Asia Minor, and seeing the peasants going forth to their toil in the field in their struggle for bread on fields where men have been laboring since the dawn of history, the thing which impressed me was man's inevitable relationship to the soil. During the period of his quasi ownership or rental of the land, man who occupied land was reminded by a number of regulations, in the days of Israel, that the land was not his, but God's. Among these regulations was this provision, that when he reaped a field he was not to reap the corners of the field. There the grain was to be left standing for the benefit of the stranger, the poor, and the needy, for even in that far off, ancient period, and under a divine economy, it was recognized, as Christ recognized it centuries afterwards, that always there would be the poor.

For us the principle underlying this ancient bit of legislation is a living law. The corner of the field is not to be wholly gleaned. God gives us a field of talent and strength and energy and time. We have no right to claim this as our own, for God bestowed it upon us, and a sign of that divine ownership is found in our devoting a part of the field to God in the ministry for others. God has made this especially clear as to time. "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God."

This corner of the week belongs to God. It has a definite relationship to man's spiritual life and the claims of God upon his soul. No one ever heard of a man whose fortune was impaired, whose health was broken down, or whose morality was undermined by keeping that corner of the week for God. But we have heard of many whose health was impaired, whose fortune was wrecked, and whose morals were undermined by taking that day just like every other day for self.

Those upon whom the Church must count for help in its great work are not those who have the greatest leisure, but those who are the hardest driven and the busiest, but who realize that the corner of the field belongs to God. When a man says, "I haven't time," he

simply means that he has not been gripped by the Gospel, that it has not made even a surface dent on his character and personality. Those who say "I haven't time" ought to remember that they must all at length take time to die and stand before the Judgment Seat of Christ and give an account of the use they have made of what God gave them in this world.

In the field of money the corner belongs to God. What a strange thing money is! Just a few coins in the hand, or a bit of paper in the wallet; and yet those coins and that paper measure the gulf which yawns between shelter and food and raiment on one side, and cold and hunger and nakedness on the other. Money has often been denounced as the great curse of the human family. But money has its moral significance.

The Scotch are made the butt of much jest and ridicule because of their alleged parsimony. But it is in part due to the fact that the Scottish people have recognized the moral significance of money that they have scored so deep a mark in history. In the getting, the saving and especially the spending of money a man's moral character is tested; and an examination of a man as to his dealings with money would take us into almost every angle of a man's life.

Money has been defined as that something which buys everything but happiness, and takes a man everywhere but heaven. But money used in the right way can confer a great deal of happiness and be the means of starting many a person on the path to heaven.

It would be interesting to know just how much shrinkage there has been in the average field of this world's goods during the past few years. With many, of course, there is only paper loss; and some of those who bleat loudest about the depression have been no the least. Nevertheless, it is true that the field of the average person has been greatly reduced. Estimates vary all the way from fifty to sixty-five per cent. But it is still a field, is it not? It still has corners. The command is not, if you have a one hundred acre field, or

ten acre field, you are to leave the corners for God; but *thy* field. The field may be small, the income little; but God's corner is still there.

What could be meaner than to reap the corner and steal from God? Shall a man rob God? With the Hebrews, just as in their use of time, the reservation of money was not left to individual taste or fancy; but the law was that the tenth was to be devoted to God's work. It is easy enough to say that we are no longer under Old Testament dispensation, and that no Christian wants to be bound down by any rigid law, and that he ought to exceed what was required of the Jew. But in almost every case it will be found that where a Christian is not making a definite plan for what he shall give to God, his unsystematic and spasmodic giving falls far below that of him who gives regularly and lays by in store as the Lord has blessed him.

Two friends, two men, after long separation, renewed the association and friendship of their youth. They knew each other well enough to talk freely, and the one who had come from a distance said to the other who was a well-to-do farmer, "What is your income?" He answered, "About five thousand dollars a year." How much do you invest in the Lord's cause?" "About fifty dollars," was the answer. This would be one per cent. The conversation drifted along for some time when the visitor said to his friend, "You know, when I got off the train this morning I gave the Pullman porter a dime. He didn't seem to like it, and his amiableness vanished." "Of course, he didn't like it," said his friend. "You ought to have known better than to give a Pullman porter a dime." "What ought I to have given him?" asked the other. "Well, you ought to have given him at least ten per cent of the Pullman fare, which in this case, I suppose, would have been about thirty cents." "Friend," said the other, "why don't you tip God?" We are reluctant to think that it is so, but the records write it in inescapable terms, that the average church member gives to God less than he would give a Negro porter on a Pullman car.

There are two kinds of money—mortal and immortal. There is money which stinks of corruption, money traced with blood and tears and minted out of broken hearts; money stamped with the features of lust and greed and hate, and which clinks with the cries of the wronged, the defrauded and oppressed; money engraved with curses and maledictions; money which burns the hand which holds it like the thirty pieces of silver with which the traitor sold his God.

But there is another kind of money, not mortal, but immortal money: money which is medicine to the sick, food for the hungry, clothing for the naked, homes for the homeless, the crutch for the cripple, the eyes for the blind, windows for the prisoner, songs for the songless, smiles for the tear-stained face, and wings for the earthbound soul. This is no filthy lucre, but that pure gold out of which are built the gates of heaven and with which its streets are paved. This is the treasure laid up in heaven where moth doth not corrupt and where thieves do not break through and steal. So to have used one's money is to join the choir invisible of those immortal dead that live again in minds made better by their presence.

Remember, then, God's corner, and leave a part of your strength, your time, your friendship, your affection, your talent, and your money for others. To do so is to bless not only those for whom the corner of the field is preserved, but to bless yourself, and to discover how true it is that it is more blessed to give than to receive. Then, when at length the summons comes, and sometimes very suddenly, "This night thy soul shall be required of thee," when you quit the world, you leave behind something more than that fool of the Gospel who left behind him nothing but bursting barns. You leave behind you ever-flowing streams of benefaction, fadeless flowers of gratitude, and you go hence to receive the "Well done" of Him Who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."



WHEN THE ROPE BREAKS

• HARRY W. STAVER

Text: "They cried unto the Lord in their trouble, and He delivered them out of their distresses."—Ps. 107:6.

THE text is part of a great song. It comes out of that incomparable book of great songs known as the Book of Psalms. It emphasizes two important items, one a fact about man and the other a fact about God.

On the basis of these, and particularly the second fact, the Psalmist urges a third matter.

The procedure is in this manner. First, there is a situation whereof we read concerning certain ones that "they cried unto the Lord

in their trouble." Then, there is a salvation whereof we read concerning God that "He delivered them out of their distresses." Finally, there is a summons to gratitude whereof we read: "O that men would praise the Lord for His loving-kindness and for His wonderful works to the children of men."

Man's Extremity

In our Psalm, which by label is the one hundred and seventh Psalm, there are four pictures of human distress. The first picture is a desert scene, no doubt based on the story of Israel's experience in the wilderness wandering, when the people were "hungry and thirsty" and their hearts well-nigh hopeless. The last picture is a storm piece, with troubled men tossed in a troubled sea and "at their wits' end." The two pictures in between are records of human affliction such as life commonly depicts. It does not really matter what the pictures specifically are—any four would serve as well. The important thing is that these pictures combine to impress upon the mind that variety of experience which we designate as "trouble."

When we speak of trouble, we speak of something that is common to us all. In varying degree, it is the lot of every life. Some know more of it and some know less, but all know a portion. It is an experience so universal that the ancient who said, "Man is born into trouble as the sparks fly upward," speaks the language of all people no matter their color or creed or clime. Trouble, like death, is no "respector of persons." The greatest souls of earth have not escaped, nor the least. Even the Son of God, Himself, was "a man of sorrows and acquainted with grief."

There is something to be admired in the spirit of a man who, "in the fell clutch of circumstance," stands up to it, as we say. And there is something of a challenge to our weakness in such as those of Henley:

"It matters not how straight the gate,
How charged with punishment the scroll;
I am the Master of my fate;
I am the Captain of my soul."

But most of us are not of such heroic mold. When a situation rises, wherein, as Victor Hugo words it, "events dictate, men sign," then is our procedure likely to be in the direction of those of whom the Psalmist says: "They cried unto the Lord in their trouble."

II

God's Opportunity

"Man's extremity is God's opportunity." The temporal is no match for the eternal and ever must the finite yield to the Infinite. So does the Psalmist lift us from "man's dust to God's divinity." "They cry unto the Lord in

their trouble and He delivers them out of their distresses."

If there is any consistently emphatic thing declared in the Gospels and in all the Scriptures, it is this, that our God is a saving God and our Religion a Religion of rescue, redemption and release. A company no man can number bears an unimpeachable witness to the work of God in His capacity as a mighty Deliverer. Nor are the valiant voices that speak, in literature and in life, the idle utterances of empty men. Their witness is the testimony of those who have known trouble, and every phase and form of it, who have cried unto God in that trouble and been "delivered" by God. Their word is the word of those who know what it means to suffer the "slings and arrows and outrageous fortune," to encounter bruising experiences and to endure bleeding hours. And this is their endless affirmation that "God is our Refuge and Strength; a very present help in trouble." One does not marvel in the face of all God's doing for men, that the Psalmist should burst forth in the crowning plea of his heart saying: "O that men would praise the Lord for His loving-kindness and for His wonderful works to the children of men."

III

The Reality of the Cross

One is exceedingly loath to leave the radiance of the truth contained in the words of the Psalmist, as Peter was loath to leave the radiance of the Transfiguration, where all was so blessed and bright, and go down from the Mount of Glory to the world's writhing grief. But there is no way to evade the issue if we shall face all the facts.

Alongside the radiance of the Psalmist therefore, we must set the reality of Christ's cross. In the light of that reality, we learn another fact—a very disturbing fact to some but a fact not dismaying to those who understand it. The fact is this: God does not always deliver men out of their distresses, not even when they cry unto Him. Nor is that fact more clearly demonstrated than in the last hours of Jesus' life on earth.

If any man ever cried unto God in his trouble with greater passion than Jesus did in the Garden of Gethsemane, history has no record of his name. One of the Gospel writers tells us that so intense was the prayer of Jesus on that occasion that the sweat poured from His face like "great drops of blood falling upon the ground." "Father, if it be possible, let this cup pass from me." But that "cup" didn't pass away as Jesus prayed it might. No, He had to "drink" it, for God "spared not His own Son." God never "delivered" Jesus from the agony of the cross on which He died.

The slow, sad hours passed, with now and then an anguished cry from the lips of the suffering Saviour, and at last—death. But no deliverance from His earthly, physical distress. So could His accusers rail upon Him with mockery, shouting: "He trusted on God. Why doesn't God deliver Him now, if He cares so much for Him?" Aye, why doesn't God? Do we not know the answer that there is a salvation that can only come by suffering? Are we so "slow of heart to believe" that we have not learned what the Cross of Christ reveals, that there are disciplines of life from which we CANNOT be delivered and purposes in life and for life which can never be fulfilled except through human pain?

On the Emmaus Way, which ever stands as the way of men troubled by the things of the Cross and baffled by the problems of human suffering, there comes a compensating word

from Christ: "Behooved it not the Christ to suffer and to enter into His glory?" So the God, who does not always "deliver" men out of their distresses in one set of circumstances, does "save" them, after all, in another and profounder way. The radiance of redemption remains undimmed by the reality of life, even by the reality of Christ's Cross.

Once we really see the thing and understand it, we can sing with the Psalmist, in surer faith than he ever knew, that utterly triumphant song:

"Bless the Lord, O my soul,
And all that is within me,
Bless His holy name.
Who forgiveth all thine iniquities,
Who healeth all thy diseases,
Who redeemeth thy life from destruction,
Who crowneth thee with loving-kindness
And tender mercies."

FRIENDSHIP WITH CHRIST

• JESSIE H. BAIRD,

[["Ye are my friends." John 15:14.]]

(This Sermon is suggested for Decision Day for Young People. Dr. Baird has written several sermons for the 1936 Minister's Annual)

THERE come times in the lives of all of us when we are forced to turn our eyes Godward and form some conception of the great Spirit Who rules the universe, and some idea as to what He will do for us. Our missionaries have explored the remotest corners of the globe, but they have yet to find the tribe of people, who do not worship after some fashion. Augustine said, "O God, Thou hast made us and our souls are restless until they rest in Thee."

Granting that we are naturally religious and have an inborn tendency to turn to God; the question which frequently troubles is: Just what is true religion? Like the Rich Young Ruler, we come asking, "Good Master, what must I do that I may inherit eternal life?" We look about us and see religious teachers of all kinds trying to answer the question, some saying one thing, some another; and we wonder who is right. In perplexity of soul we ask ourselves, "After all, what should I believe and what should I do?"

What is it to be a Christian? It is to be a friend of Christ and through Him a friend of the Father in Heaven. What is true religion? It is friendship with Christ. We become confused by the intricacies of Theology, but we all know what friendship is. Think of your

closest friend. Picture in your imagination your ideal for that friendship, what you would like it to be if your friend were perfect. Now remove your friend from the mental picture and put Christ there. If you can do that, you have a picture of what Christianity is supposed to be: Friendship with Christ.

First, my friend is the one with whom I love to associate. People will travel thousands of miles to have a little visit with a friend. Each other's company is all the entertainment they ask. That is what our Christianity should mean to us—joy in association with Christ. Do you love to pray? Do you love to read the Bible? Do you love to feel that Christ is by your side, associating with you in everything you do? Such has been the joy and strength of the great souls throughout Christian history. One of the great evangelists when asked how he attained his power to win people to Christ said, "God has made me glad, and I just go around telling others about it."

Second, a friend is the one on whom we can count for help in every emergency. To the disciples with whom Jesus was talking, this meaning of friendship was much more vivid than it is to us. Jesus was talking to men who had that understanding of the word "friend." He took a cup of wine and said, "This is my

blood, shed for many for the remission of sins. Drink ye, all, of it." Jesus was entering into the blood covenant with His followers, His friends—pledging Himself to stand by them to the uttermost—yea, even to the extent of Calvary's cross. In fact He went on to say, "Greater love hath no man than this, that he lay down his life for his friends." The best of friends in this world are limited in what they can do for one. But Christ is by one's side, in His unseen presence, at all times. He goes with us into our very thoughts. Christ will help you in sorrow, He will help you when tempted, when in need of council, in all emergencies when human help is of no avail. Blessed is the man or woman, the boy or girl, who has Christ for his friend. "If God be for us, who can be against us?"

But the question which concerns us most perhaps is: How is this divine friendship to be formed? How am I to realize the blessings of religion? How may I make Christ my friend? At the foundation of it all we must remember: To win a friend, we must be a friend, and we get out of any friendship just as much as we put into it.

The first essential to the forming of a friendship is faith, confidence. I cannot enter into a close friendship with any person unless I have perfect confidence in him. To make a friend of a person we must first of all trust him, believe in him sincerely. You want Christ for your friend? Do you believe in Him? Do you believe that "The earth is the Lord's and the fullness thereof, the world and they that dwell therein?" Do you believe that "in Him we live and move and have our being?" Do you believe that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life?" Do you believe that Son when He says, "I am the way, the truth and the life?" If you have such a basis of faith, you may ask Christ to be your Friend.

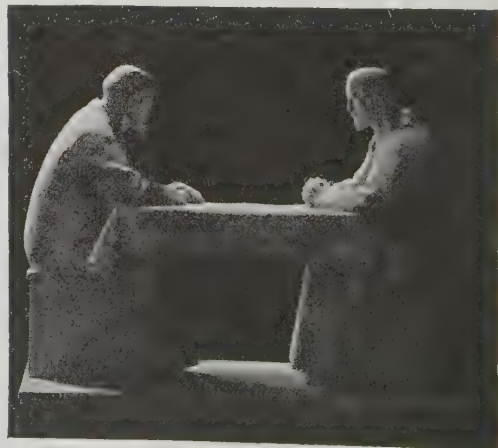
The next essential to a genuine friendship is honesty and frankness. A friend is one in whom you confide. He is one in whose presence you are not afraid to be yourself. He is one who understands you, one to whom you tell the most secret things. I have heard a boy's definition of friendship: "A friend is a fellow who knows all about you and still likes you." The deeper the confidence between friends the deeper will be the friendship. Everything held back from your friend separates you just that much from him.

Friendship is the absolute giving of self. Now, of course, with early friends it is not possible to reach a stage of absolute and complete confidence, where even one's most secret thoughts are shared. But in our friendship with God this is both possible and essential.

Jesus says, "I stand at the door and knock. If any man will open unto me I will come in unto him and sup with him and he with Me." To have Jesus as our friend we must open the door and invite Him in, to share our every thought, purpose and impulse. Herein lies the deep spring of peace in Christianity—to be in such harmony with Christ that we can come to Him with our deepest problems and our every mis- take.

A third factor in true friendship is common interests. To be congenial with a person you must be interested in the things in which he is interested. Did you ever try to have a pleasant visit with some person who was not interested in a single thing in which you are interested? In like manner we cannot be friends of Christ and have Him as our Friend unless we have made His interests our interests. This does not mean that we must be interested in nothing but church meetings and Sunday School. It does not mean that we cannot have our business and social interests. But it does mean that we must "seek first the Kingdom of God and His righteousness." Christ is interested in everything but sin. And so must we be if He is to be our friend. We cannot have Him and our sins both.

My friends, if you have thus made Jesus' interests your interests, if you have brought your life so into harmony with Him that you frankly share your every thought and every plan with Him, if you have based it all upon an absolute trust and confidence in Him, then you have made Him your Friend. As you go on through life this friendship will deepen, the joy of it will increase, you will find it the greatest joy of your life to serve Him for love always issues in service, and above all your life will grow into His likeness.



A FATHER WHO FAILED

• CHARLES F. BANNING, D. D.

[*A Sermon Suggested for Father's Day*]

IT SEEMS rather strange to speak of David as a failure, but David, the father, came down to his grave with two deep regrets in his heart.

David had failed to build a temple for the worship of Jehovah. He let family affairs and warfare crowd this important task aside.

The greater failure, however, is his failure as a father. David had a family of spoiled sons. Absalom, the son, led a treacherous revolt against his own father and met an untimely death. Solomon, wise man that he was, was a selfish, spoiled child without restraint. His extravagance and his love affairs were borne by the people because of their love for his father, because it was a period of peace and prosperity. Even during the building of the temple the worship of the Jehovah degenerated greatly under Solomon. David failed as a father.

True Standards

You and I know that it is not what we do, nor what we accomplish that counts most. Our accomplishments must be measured by the standard of what we should have done. David was a great poet, a great warrior and a great ruler. True, but he might also have been a great builder and a good father. David, like many of us, no doubt, thought he was doing his full duty by his boys when he arranged for their food, clothing, shelter and training. It is not that what we do as fathers is wrong, it is what we fail to do that counts.

We say we are so busy making a living and running our business that we have little time for our families and that we leave the care and training of the children to their mothers. Eventually a man must decide whether it is more important to have a successful business or a successful family. David did the things that he wanted to do most and left undone the other things. Every father must ask himself the question, "What are the things that I consider the most important?" There are the things that we must not leave undone.

Laws Cannot Be Broken

The sooner fathers find out that they cannot trifle with the laws of God, the better homes we will have. Laws cannot be broken. We must ruin ourselves when we try to break a law. Trifle with the law of gravity and see what happens. That law will not argue with you. There is another law just as true in the moral and spiritual realm as in the physical, "Whatsoever a man sows that shall he reap."

Set an example in your home that material things are more important than spiritual and you will reap the results. Let your child get the idea that religion is not a man's job and you and your child will reap the harvest.

Let me ask you men—What kind of seed are you sowing in the lives of the boys and girls in your homes, your church, schools, movies, libraries and on the streets? The tragedy of having sex-obsessed movies and newspapers; the tragedy of having public officials like Jimmy Walker is that we do not care. We allow cheap, sensational newspapers in our homes. We send our children to cheap, degrading movies, and then we wonder as the years go by why our children do not have the high ideals and the lofty ambitions we had hoped. Whatsoever a farmer sows in his field that shall he also reap. Whatsoever a man sows in the life of a child that shall he also reap.

Many Atheists

Another reason for failure on the part of modern fathers is that they never try to guide the footsteps of their children in the upward way. In their own personal and business lives, religion is a matter of convenience and God is practically forgotten from Monday to Sunday. Except for an occasional pious profession their lives are no different whatever from the atheist who declares there is no God.

One man says there is no God and lives as though he believed it. The other man piously says there is a God and lives as though he did not believe it. One shuts God out of the universe; the other shuts God out of his life. And then we wonder why we are having a crime wave, why people are forgetting the Church, why the fine, high ideals of our fathers are so largely forgotten today.

Some of you may say, "The preacher is trying to frighten us." No, I am not quite that optimistic. I wish I could frighten you; I wish I could point out clearly enough the dangers and the consequences of indifference and neglect, so that you would be afraid to go on.

I wonder if there is not a connection between David's failure to build the temple and his failure as a father. I wonder if there is not a connection between the neglect of one's religious life and the breaking up of one's home. When David wept over the broken body of his beautiful son, Absalom, I can well imagine that he wished that someone had frightened him.

WHERE IS THY GOD?

• ORVIS F. JORDAN, D. D.

PRACTICAL sermons are demanded of preachers these days. To announce a sermon on God may seem like refusing this demand. Perhaps we ought to think for a moment on what a practical sermon will really be. A sermon on God might be an exercise in metaphysics far removed from the every-day experiences of folks. This sermon will relate faith in God with the life problems of struggling human beings. Such a faith is "practical" in a far more important way than many another sermon is.

There are a lot of people who would not want to be called atheists, but for whom God is some vague and rather unreal concept that one hears about in churches. This sermon is directed to the needs of those for whom God is but hearsay. They have no living faith in Him, no deep sense of His presence and power.

Some very good people have been tempted to ask the question, "Where is thy God?" Joseph sat in a prison cell for a long time meditating upon a great experience. Joseph found out more about God in a prison cell. When Egypt went from its day of plenty to its day of famine, the Pharaoh looked for the man who should meet the emergency of the hour. It was the man who found a deeper experience of God in a prison cell who was brought out to bring his dreams to reality and to show forth Divine leadership as he fought a famine that threatened the lives of millions.

It was a religion that glorified lust. Jehovah worship stood for the ideals of our Ten Commandments which brought to the world a higher ideal of man's relation to God and of man's duty to man.

Jezebel at last threw the full force of her power against the prophet. He ran away into the desert and fell to the ground seeking death. A passer-by might have taunted the prophet with the question, "Where is thy God?" Hidden in the cleft of the rock he found that God was revealed neither in storm nor tempest. God was a still small voice. The prophet discovered the innerness and the spirituality of God. It was the beginning of a new career for him that brought his cause to victory.

Our Bible tells the story of how mankind has gradually grown in its thought of God. Here and there we find traces of an idea held by the most primitive of the Hebrews that God is a giant man. In Genesis is the story of how He walked in the garden in the cool of the day. Moses could not look upon His face up on Mt. Sinai, but did look at His back. How different this is from the thought of Jesus who said that God is Spirit. Probably our Sunday

"Whither shall I go from thy spirit? Or whither shall I fly from thy presence? If I ascend into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand hold me. Ms. Ps. 139."

school children still think of God as a giant man.

Many of the early Hebrews thought of God as attached to a spot. To find God one must travel to a holy mountain, whether Sinai, Mt. Gerizim or Mt. Zion. There were many holy hills in Palestine where before the day of King Josiah sacrifices were offered. The believer must find his god on this holy hill.

When Ruth decided to follow Naomi, her mother-in-law, she said, "Where thou lodgest, I will lodge: thy people shall be my people and thy God my God." Her changing from Moab to Judah involved changing from the worship of Chemosh to the worship of Jehovah. Chemosh could no more hear her prayers in Judah than Jehovah could in Moab, was probably her thought.

The idea that God was chained to a spot was shaken by the Exile. In Babylon the captives found that God could hear them there. The Evangelical prophet thought God sat upon the bow of the heavens, and the people were to Him as grasshoppers.

Even in Jesus' day there were still people that thought of God as belonging to a spot. But Jesus insisted that men should realize that God was chained to no spot. Where two or three are met together, there is God in their midst.

These changes in the thought of God have come only with much agony of spirit and much persecution. Socrates was put to death as an atheist. He was no more an atheist than was Jesus. He had little use for the gods of Greek mythology who were thieves and adulterers and violators of women. Instead there has come to us from the lips of his leading disciple one of the loftiest views of God that the world had known until that time. God is not chained to Mt. Olympus. He is the Infinite, beyond all power of human speech to describe. The church once considered including Socrates and Plato among the saints.

Even men of my time include Voltaire among the atheists. The God he rejected was a God who would sanction the Spanish Inquisition with its murder of all heretics. He rejected the God of Calvin who put little babies into hell for God's glory. Voltaire had no use for the current ideas of God of either Catholic or Protestants. But let no one say he did not believe in God. He built a church which carried

the inscription, "Erected to God by Voltaire." He knew of plenty of churches erected to the memory of saints or to the Virgin Mary, but none erected to God.

Tolstoi was ex-communicated from the Orthodox church. Yet he was probably the most religious man of the nineteenth century. Without agreeing with his legalistic interpretation of the Sermon on the Mount I can still pay him this tribute. Yet some held him to be an infidel. He was a man seeking a better thought of God and the pathway of a truer obedience to the teachings of Jesus Christ. Let us not be surprised that mankind has sometimes had religious persecution. The thought of God is no mere theory, but closely connected with every-day life. "Where is thy God?" and "Who is thy God?" are questions of fundamental importance.

Never was there so much being written and said about God as in our modern world. It is a fortunate minister who can find money and time for all the books that pour from the press about God. And in this world so eager to find God are some who are equally eager to kill this faith. Russia has the world's first great experiment in running a nation on a godless platform.

To come to grips with the theme of this sermon, "Where is thy God?" I would answer that I find God in nature first of all just where primitive man found Him and where our contemporary scientists find him.

Dr. Fosdick finds three facts of nature which imply to him the presence of mind in nature.

The unity of the universe is the first fact. The scientist uses the spectrum to determine the chemical constituency of distant suns. He finds that these suns have largely the same physical properties as do our earth. The astronomer believes that the same laws of geometry that we employ here on earth are true in the heavens. On the basis of this belief the astronomer predicts an eclipse. All that we learn about the physical laws of matter here on our planet seem to be true upon distant suns and planets.

The orderliness of the universe is another fact that impresses any thoughtful person. James Lane Allen startled America by a novel thirty or forty years ago which he called "The Reign of Law." It was the assumption of this novel that the contemplation of natural laws ruled out our fundamental religious ideas. How foolish this is one may now realize. You and I live in a world of law. But we achieve our personal desires not by over-turning natural law, but by using it. God is just so much more free in a universe of law as is made possible by his greater use of these laws. God is revealed to us moderns not in miracle but in the orderly operation of the universe. Just because day succeeds night and season to season,

we are able to carry on our common projects. We use natural laws to make our automobiles run, but they do not run long without a driver in the seat and intelligence behind the steering wheel.

The intelligibility of the universe is another fact that impresses us about it. Kant, the philosopher, said that two things filled his soul with unspeakable awe, the starry heavens above and the moral law within. We think God's thoughts after Him as we grow in our scientific knowledge. Instead of our sciences destroying religion, as some thought a generation ago, religion may find in science its best friend as Dr. Noyes, veteran chemist of the University of Illinois, believes.

Not only is God revealed in nature, He is also revealed in the evolving spiritual life of man. Dr. Breasted thinks he can trace the epoch when man's moral and spiritual life came into being. How would it be possible in a chance universe for all this spiritual evolution to take place? There is the love of truth which has been in the greatest human beings. The love of truth gave the prophets courage to die. The love of truth has led to the sacrifices which have been the price of all our scientific knowledge. Every student who has the essence of the thing lives to learn and to enter into the secret of the universe. Astronomy may make us feel infinitely small until we reflect that there is no astronomy without the astronomer. The mind of the astronomer takes in the majesties of space.

The love of beauty can hardly be a chance product in a universe of accidents. Our world is very beautiful. There is something in the soul of the traveller as he looks down from the rim of the Grand Canyon which corresponds to the mood of Master Architect. How there could be artists at all in a chance universe is not yet apparent, but it is easy to understand the artist who looks into the heart of the Master Architect.

But the biggest miracle of all is the evolution of the moral sense of man. It is a miracle in a chance universe, but if man is growing into the image of God, if through the grace of our Lord Jesus Christ he grows ever more into the perfection of the Father, we have a fact which we can understand.

And if we marvel at the evolution in man of the love of truth, the sense of beauty and the moral sense, how much the more do we marvel at the growth of religion. We know more about religious history today than we have ever known in the history of the human race. The popularity of the book, "This Believing World," by Browne indicates the interest of the public in this study. "This Believing World" is after all only a popularized version of knowledge that is much better presented in the books that

university students use. But one studies the history of religion which has touched the souls of men from the dawn of human history, men of all degrees or culture, and we marvel that this thing which has been criticized by a few through thousands of years is still the spiritual food of the many. Whatever lives so long as religion has and receives the gratitude of such countless millions rests on something other than superstition. The very fact of religion in the world is an evidence that there is a real object to the quest of religion and that object is God. Man has sought God through thousands of years. Is it any less true that God has been seeking to reveal Himself to a primitive and child-like race? This revelation is religion.

Therefore, I see in the presence of worship around the world, in the moral uplift that follows conversion, in the hopes of a redeemed social order and in the world-wide hope of an immortal life an evidence of a quest which is not just one vast mistake but rather a heaven-guided urge of the human soul.

Where is thy God? I answer confidently that God is in nature and He is in the human soul. Religion has for its chief function to show us God at our heart's door. Paul con-

fidently said, "God is not very far from every one of us." He went farther than that and said, "In Him we live and move and have our being." He is closer to us than hands and feet as another religious person has said.

Faith in God grows with use. The soul that is anchored in faith rides out the storm. We should not be satisfied to know only the hearsay of God of our neighbors. What we need most is that personal knowledge which is beyond all controversy and doubt. Paris is a hear-say city for some of us. But there are travellers who have been there. For them Paris is no dream-city but a reality. We must have the knowledge of God which arises out of experience.

How may we know God? By acting first of all as though there were God. We must trust Him in time of need. We must seek His aid in the hour of temptation. In times of trouble we must have beneath us the Everlasting Arms. In the valley of the shadow of death we must walk with a Divine Companion. When we live with God in this fashion we shall no longer ask, "Where is thy God?" Instead, we shall triumphantly proclaim to the world, "I know in whom I have believed."

GIVING THANKS AMIDST OUR TROUBLES

• W. S. BOWDEN, D. D.

IT IS the right thing to give thanks to God for the blessings of field and fold. But such thanksgiving may have in it the essence of selfishness. There is something wrong somewhere when we find it easy to be thankful when we can say with David: "Thou crownest the year with thy goodness. The pastures are clothed with flocks; the valleys are covered over with corn; they shout for joy, they also sing;" and hard to be thankful when we are facing limitations. Genuine thanksgiving is not dependent upon clear skies and smooth sailing.

Is there not a graver side of life for which we can and should be thankful? The answer is found in the story of the trials of the Pilgrim Fathers, the sufferings at Valley Forge, the bloodshed of Gettysburg. The answer may be seen in the fruitage of the privations of the pioneers, the fatigues of our fathers and the midnight lamp of our students and inventors. The answer is found in the lives of multitudes who have been brought by their limitations to realize more fully their utter dependence upon God. Adversity as well as prosperity, sorrow as well as joy, have brought to our characters and our civilization much for which we are

[*Look over the wall when you cannot see through it.*]

thankful. The true ground of thanksgiving is deeper than the mere abundance of our crops; it remains even in years of want.

I would not be guilty of under-estimating the value of the material blessings which a Bountiful God gives unto us in this favored land, yet I maintain that true thanksgiving rests upon a more abiding foundation and rises to greater heights. It is a low order of life which can feel gratitude to God only when the stomach is full and the body rests in ease and comfort. Burns' lines:

"Some hae meat and canna eat,

And some would eat that want it;

But we hae meat, and we can eat,

Sae let the Lord be thankit,"

is about as far as a great many people get in the realization of the bounties of God and their gratitude to him for their gifts. The idea that we are to be thankful when God gives abundance, and not when he gives a moderate supply; that ten bushels less to the acres is to silence the song of gratitude, is both foolish and irreverent.

The reasons for thanksgiving are always greater than the reasons for complaining. It is true that the Christian in the darkest hour

of his experience has abundant reasons for thankfulness.

Some Bible characters thanked God that things were no worse; thanked God amidst limitations. There was Daniel. He lived in perilous times. He knew that his life was in danger. Yet we read this remarkable verse: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

There was Jonah, the truant prophet. He mingled thanksgiving with his petitions. His thanksgiving was certainly amidst limitations. These are his words: "With the voice of thanksgiving will I sacrifice unto thee." After the Psalmist told of being robbed by the wicked, he said: "At midnight I will rise to give thanks unto thee because of thy righteous judgments." Thank God that it is possible to rise above trouble.

Despite the sorrow that filled the hearts of God's people in the days of Ezra, because of the depredations that had been wrought, we read: "And they sang one to another in praising and giving thanks unto the Lord; because he is good, and his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

Coming into the New Testament we find the Apostle Paul glorying in tribulation. We see him cast into jail along with his traveling companion, Silas. We see these faithful bearers of the message of salvation through Christ alone cast into prison. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Later we find Paul a prisoner on a ship bound for Rome. A terrible tempest arose. We find Paul full of good cheer amidst the storm. We read: "He gave thanks to God in presence of them all." It was a mere grace at meat, but full of meanings to the shipwrecked crew. A brave soul is not blinded by the present evil, but sees deeper good and blessing.

Chrysostom, the father of the Eastern Church, had this for his motto: "In everything give thanks." He suffered violent persecution, resulting in the loss of worldly goods and favor, but he kept cheerful. He said, "Spoil me of my goods? That you cannot do, for my treasure is in heaven! Banish me from home? That is impossible, for my citizenship is in heaven! Kill me? That is beyond your power, for my life is hid with Christ in God. May Jesus Christ be praised!"

God is above circumstances, and it is our privilege to live above circumstances. One day

John Wesley was walking with a troubled man who expressed his doubt as to the goodness of God. He said, "*I do not know what I shall do with all this worry and trouble.*" At that moment Wesley saw a cow looking over a stone wall. "*Do you know,*" asked Wesley, "*why that cow is looking over that wall?*" "No," said the worried man. Wesley said: "*That cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it.*" Faith enables us to get above circumstances and look to Christ, who is over all and above all, blessed forever.

In the *Memoir* of Rev. C. Garrett we read of the preacher upon one occasion drawing several lifelike pictures. He took his hearers to the mansion of the rich, to the study of the learned, and to the palace of royalty, in search of true happiness, but found it not. Then he conducted them to a little straw-thatched cottage, the lowly home of a humble Christian toiler, who had a sick wife and child and no work. As they approached it, the preacher paused and cried, "Hark! he is singing. What is it?" Just before the door of the cottage was reached, the preacher again cried, "Hark!" As the people listened they heard the verse beginning, "I'll praise my Maker while I've breath." The effect was simply overpowering. "Who passing through the valley of Baca make it a well."

The greatest material destitution may be the lot of the truly godly. Yet it is his privilege to possess the highest spiritual joy. In the very face of great calamity the thankful soul triumphantly confides in God. God himself is the true object and inspiration of joy and thanksgiving rather than things. Driven by the goad of want one may be induced to throw himself more completely upon God.

Material blessings are not the only ones which are limited. Social institutions are of God, yet the human element enters in; so they are capable of being improved. The family is a divine institution. Yet, because of the human element, it is defective. The state is a divine, as well as human product. We thank God for all these and other institutions. We thank God for the harvests of the field, although limited in some sections. We thank God for the abundance in other sections.

Let the whole nation say grace at the table which is burdened with the bounties of God! But let the Christian who is keenly conscious of the limitations of life recognize that God is above all circumstances, let him rejoice in the God of his salvation! Our national holiday had its origin in times which tried men's souls, and was at first really a day of thanksgiving that matters were no worse. If tempted to think of our limitations, let us thank God.

ILLUSTRATIONS

WILLIAM J. HART, D. D.

Folks Find Life Worth Living *Psa. 16:11. "The path of life."*

"Is life worth living?" is a question sometimes asked. An answer in the affirmative was found in *Collier's Magazine* as the result of a study made among a large number of average persons in various occupations. Their feelings, recorded throughout each day for a month, showed that 50 per cent of their time was passed pleasantly; 28 per cent of it indifferently; and only 22 per cent unpleasantly.

Happy to Be Alive *Gen. 30:13. "Happy am I."*

Margaret E. Sangster tells of an evening when she had to work late in the office. Meantime Katie, an old scrub woman, who earned her scanty living by cleaning some offices in New York City, entered and began her work. Soon she was singing. Asked what she could find to sing about, the old lady, with one of her happy chuckles, answered:

"Why, Ma'am, I sing because I'm happy. *Because I'm happy to be alive.* I may be alone in the world and may have t' scrub for a livin'—and I may not have nothin' saved against a rainy day. But I'm able to work and I ain't the lonely sort, an' maybe the rainy day won't come, and I'm alive—I got my life. And in that respect', at least, there ain't any millionaire that's got more!"

The Simple Life in Pioneer Days *Ruth 4:7. "The manner in former time."*

Delivering a commencement address at Drake University, June, 1935, Ex-President Herbert Hoover referred to his early life in Iowa. Said he:

"My first ten years were spent in a blacksmith shop and on a farm. The vision I have of Iowa life at that time is of work in the barns and in the fields, but tempered with glorious adventure and magnificent undertakings in the woods and streams. It is a vision of people earnest in the day's work, of superlative kindness, of good humor, of good fellowship; of a people who could take hardship on the chin. They were a people of glorious faith in their own right arm, in America, and in God."

Encourage the Faithful *Gal. 5:13. "By love serve one another."*

A note printed on the menu for luncheon on the "Royal Scot" (of the London Midland and Scottish Railway) is worth observing. Here it is:

"It will be appreciated if patrons will report any unusual service or attention on the part of dining-car attendants to Arthur Towle, Controller, L. M. S. Hotel Services, St. Pancras N. W. 1.

"This will enable the management to recognize exceptional efficiency, which they desire to encourage in their service."—*Dr. John A. Hutton.*

Invalid's Gratitude for Radio *Psa. 103:20. "The voice of his word."*

Back in 1922 a Presbyterian Church in Utica, New York, began to broadcast its Sunday services. Members of a men's organization provided receiving sets for some families of "shut-ins." Early in 1923 an invalid woman who was furnished with such facilities for hearing the service wrote a letter of gratitude to her "unknown friend" who had arranged for this kind deed. The letter, made public in 1934, on the twelfth anniversary of these radio services, said:

"I cannot let this day close without sending a message of thanksgiving to this friend who has brought so much into our lives . . . Brought up as my sister and I have been to attend regularly each church service on Sunday, it is not strange that we can appreciate better than some the privilege that has been mine today.

"In thought I was seated in our old seat and worshipped as of old. After more than ten years of church privations it was wonderful that lying comfortably in my bed I was really a worshipper at dear Westminster."

Thus modern science made its contribution to the happiness of an aged Christian.

Thanksgiving *Psa. 95:2. "Let us come before his presence with thanksgiving."*

It was a dark time for the newly arrived colonists of the little Massachusetts Bay settlement. In hastily built huts they faced the bitter New World winter. The ship *Lyons* sent back to the Old Country for provisions failed to return when expected. Each day their scanty store of food dwindled. And, as their strength ran low, sickness and despondency increased among them.

The Indians, aloof and unfriendly, had little corn to trade. Game had vanished. Even the children dug clams and mussels along the shore, and gathered acorns, from which a rude flour was made. But soon the snow covered the frozen ground and shut off this supply.

It was in this extremity that they set a day to "seek the Lord by fasting and prayer." But before the very day set the Lyon appeared, bearing the provisions it had been sent for. At once the whole spirit of the colony changed. The fast day that had been set was ordered turned into a day of thanksgiving. And a historian tells that "About their firesides the story was told by fathers to their children for many a day in praise of the goodness of the Lord."

The circumstances of the present have their likeness to those of that occasion in 1631. Once again something akin to a deliverance from extremity has appeared. The difficulties and hardships have not all been removed. But even in less measure were they removed for that historic little band of colonists. If their spirit and example still prevail, reason enough can be found for a heartfelt rendering of those words of Psalm 95:2:

"Let us come before His presence with thanksgiving."

—*The Country Gentleman.*

Does It Hold?

Gal. 3:26. "*For ye are all the children of God by faith in Christ Jesus.*"

The Rev. C. Ryder Smith, president of the British Wesleyan Methodist Conference, concluded his sermon before the Ecumenical Methodist Conference at Atlanta, Georgia, the latter part of 1931, with this illustration:

I once heard a lady missionary speak who had been in Paris in August, 1914. You will remember that England had long had an Entente, an understanding with France. You will remember, too, that while the war between France and Germany broke out on August 2, England did not send her ultimatum till August 4. We are a slow race, and it took us two days to make up our minds. The lady told us that through those two days all Paris was one restless, trepidant question, "Will the Entente hold?" for it seemed that victory or defeat hung on the answer. You and I have an Entente with God "in Christ Jesus." Does it hold? Does it hold on *our* side? If it does, whatever the problems and tasks and needs of the poor crippled world of today, we prevail, for He prevails. "This is the victory that overcometh the world, even our faith."

Whistling as "Natural Music"

I Chron. 16:42. "*And with musical instruments of God.*"

"The human whistle, as well as the unstudied, spontaneous, untrained song of the person who has a tune in his head, is the only natural music in the world.

"It is the foundation of all other music.

"Did you ever think of the miracle, or at

least the mysterious and wonderful gift of the ability of those who possess the sense of tune to produce accurately, by control of the muscles of the lips and mouth, each note of a tune?

"What does the whistling boy know about musical scales, intervals, or any part of the technique of producing a note?

"Think first of the care, the toll, the patience, the skill involved in keeping the piano, the violin, or any other sensitive musical instrument in exact tune, so that every note it produces shall be true. Think how the flute, or the clarinet, or the horn, must be most skillfully and carefully made in order that its notes shall vary not an imaginable distance from the proper thing.

"And then think of the ten-year-old boy driving his cows home from the pasture, and producing with his untrained, unconscious lips and tongue and palate, a tune in which every note is just and true!

"This boy has not the slightest idea how he gets these notes, and yet if his lips were contracted a millimeter more or less closely, his notes would be off the key and his tune a failure. How does he do it?"

Quoted in *The Literary Digest* from "Nomad," columnist of the *Boston Transcript*.

Australia's "Rock of Remembrance"

Ex. 12:14. "*And this day shall be unto you for a memorial.*"

Unique among memorials is Australia's Shrine of Remembrance which, costing \$1,250,000, was dedicated on Armistice Day, 1934. This memorial, built by the people of Victoria State, was dedicated by the Duke of Gloucester, third son of King George in the presence of 300,000 persons, including 30,000 war veterans—the largest crowd, it is estimated, ever gathered in Australia. Said *The New York Times* in giving the report of the Associated Press:

"At two minutes before eleven, the Prince and the official party entered the shrine's inner crypt where a ray of sunlight, finding in the side wall of the shrine a crevice so placed as to permit it to enter for only four minutes at 11 o'clock on the morning of every Armistice Day, fell upon the "Rock of Remembrance," sunk in the centre of the crypt.

"The finger of light touched the inscription, 'Greater love hath no man . . . ' The Duke and his companions stood looking down on the rock for two minutes, until the crypt was dark again. . . ."

What War Does to Nations

Judges 5:8: "*Then was war in the gates.*"

"The three small sister states of Scandinavia are what I'd call successful nations," wrote

Anne O'Hare McCormick in an article on "Denmark—Where Life Is Still Normal." Said she, speaking of her visit to those countries:

"Nicest of all, like health after sickness, calm after storm, is the atmosphere of peace. These are countries where life has gone on normally for the past twenty years. That struck me first: the shock of being back in a normal world. Not for years have I been among people who did not fight, who are not still fighting, the World War. And it is impossible to realize what war does to the nerves and habits and temper of nations, not to speak of their budgets, until you meet a population which has escaped that unnatural interruption to the orderly processes of existence."—*The Ladies' Home Journal*, January, 1934.

Heroes of War

Luke 6:27. "Love your enemies."

After Armistice Day, 1934, newspapers carried the following item of news: Oxford, England—A monument to the enemy—unique among British war memorials—has been unveiled in New College, Oxford.

The tablet, which honors three Germans slain in the World War, hangs in the college's 500-year-old chapel, whose walls are lined with memorials to the institution's greatest scholars and heroes.

When the college decided to set up a monument to its war dead, it resolved, with the tolerance for which Oxford is famous, not to discriminate between friend and foe. Consequently, two stone slabs were erected, one in tribute to the graduates, undergraduates and college servants who were killed in the British armies. The other, a modest block of gray limestone set in the opposite wall, is inscribed:

"In memory of the men of this college who, coming from a foreign land, entered into the inheritance of this place, and returning, fought and died for their country in the war, 1914-1919."

Former Enemies Now in Charge of Boy Scouts

II Thes. 3:15. "Yet count him not as an enemy."

Two men, who formerly opposed each other in the World War, were pictured in the newspapers of the United States in October, 1930, as standing with clasped hands. The bit of history given was indicative of a changed attitude. Lawrence Crossland is a Scoutmaster of a troop of Boy Scouts in Salt Lake City. He was in action with the American forces seven months, and during that time was five times injured from bullets and was also gased. Otto Miller was with the German army for two years, but escaped uninjured until captured by Crossland's unit at St. Mihiel. But these two men, who faced each other as enemies in 1918 are now neighbors and real

friends. In fact, Miller is the assistant of Crossland with his work among the Boy Scouts. Time thus overcomes old difficulties and differences.

America's Other Unknown Soldier

11 Cor. 6:19. "Unknown, and yet well known."

Pictures were carried throughout the United States in January, 1931, in various newspapers showing the TOMB OF AMERICA'S OTHER UNKNOWN SOLDIER. A tomb was represented with one woman laying a wreath on the same, and another, an older woman, was watching the scene. Standing near were several soldiers. The explanatory note read thus:

"Few persons know that the United States has two tombs of 'Unknown Soldiers.' The most famous one is at Arlington National Cemetery. Shown above is the tomb of the Unknown Soldier of the Revolutionary War in the cemetery of the old Presbyterian church at Alexandria, Virginia."

Makers of Arms

Ezek. 9:1. "With his destroying weapon."

A word about this private trade in arms.

To many people it is still a somewhat academic subject. They find it difficult to realize it in its full horror.

Therefore, I would like to put a picture before them, quite a simple picture of something I saw in a certain armament factory in England.

The picture is of a vast hall, echoing to the sound of steel upon steel, and of the busy hum of industry. The hall is filled with small mobile machine guns. Row upon row of them, there, and they seem to be staring at you, asking your business.

One-half of the machine guns is painted pale gray the other half is painted pale blue. They both have a certain amount of camouflage painted over them. I turned to the overseer, and I asked "Why are half the machine guns painted one color and half another?"

"Oh . . . that is very easily explained. You see, one lot is going to Bolivia, and the other is going to Paraguay."

And at the very moment when he was speaking, Bolivia and Paraguay were at war with one another!

I suppose there are some people who may say: "Well, what about it? You can not take sides in these things."

Perhaps not, but the armament firms *do* take sides. They take *both* sides! If you wish proof of this, you have only to refer to the report which was published, a year later, by the League of Nations, stating the League's emphatic opinion that if it were not for the armament firms of various countries, the war between Bolivia and Paraguay would stop overnight. That was not an idle opinion. It

was a judgment, delivered in all sobriety, by the highest tribunal of justice which the world could produce.

—Beverly Nichols (author of "Cry Havoc") in *The Christian Herald*, May, 1935.

YOUR NEXT YOU

Gal. 6:7. "A man will reap just what he sows." (Moffatt.)

"Of course, what you say is true, Miss Davidson. I do go out about six night's a week and I'm seldom able to go to bed early. But the things I go to are just school things, for the most part. No harm in them. And I manage to fit in most of my work, somehow. I'm always rather tired, but a girl my age can get along pretty well even if she is tired. So what's the harm?"

"Perhaps there is no harm to you Mirabelle; but what about your next you?"

Miss Davidson, principal of the high school, turned away, for many things claimed her attention, but her words stuck in Mirabelle's head all morning. "Your next you." What could Miss Davidson have meant? After school Mirabelle managed to catch her much-loved teacher just as she was going down the steps of the high school.

"Please, Miss Davidson, may I walk home with you?"

"Certainly, dear. Is there something you want to speak about?"

"Yes, I want to ask you what you meant by those words—your next you."

"I'll try to explain. I've known you a long time. Looking back, it seems to me that I've known several 'you's.' The first was a plump, fair-haired little person who used to come to kindergarten and the first grade. She gave way to a long-legged youngster whose curly bobbed hair was rather darker than the little kindergartner's. She in turn gave place to the charming and popular high-school girl who is the present Mirabelle.

"Each of the earlier 'you's' passed something on to the next. The first little 'you' learned to read, with some difficulty, I remember, in order that the second 'you' might be able to study many interesting things and read 'Little Women' and all the other story-books. The second 'you' kept up the studying besides being keen on outdoor exercise. She passed on a keen mind and a splendidly developed body, strong and healthy, to the present 'you.'"

Mirabelle looked thoughtful.

"Are you afraid that my 'next me' will receive a less healthy body, Miss Davidson?"

"Yes, Mirabelle, I confess I am. She will need strength, too, when she goes to college."

"Well anyway I'm giving her lots of friends."

"That is good, Mirabelle, but I am inclined to think you could do that without making such great sacrifices of time and strength."

"I believe you're right," said Mirabelle. "I'll cut out some of the frivolous stuff. I don't want my 'next me' to feel that I've treated her meanly."

CHURCH AND SOCIETY

• J. J. PHELAN

Thanksgiving Anniversary

Psalm 103:6. "Bless the Lord, O my soul, and all that is within me."

If an Anniversary Day is the "annual return of the day of a notable past event" (Webster) then Thanksgiving Day is surely an Anniversary Day, and to be observed as such. Historically, the day has its tap-roots in three great Hebrew National Festivals: the Passover, Pentecost and Tabernacles, and all three were Harvest Anniversaries in the agricultural life of a people. The Passover commemorated the beginning of the barley harvest and deliverance from Egypt. Pentecost observed the completion of the grain harvest, and Tabernacles was a National Thanksgiving for a completed vintage of both fruit and grain. An anniversary is characterized by three things: It is a day of *reminiscence* and *remembrance*, a day of *thanksgiving* and a day of *rededication* and *reconsecration*. Suppose you are a "pro" or "con," a "right" or "left wing," on the "welfare," or off, with a job or without one, haven't you something to be thankful for? Behold life, health, knowledge, faith, hope, love, friends,

prayer, courage, God and a Christ, a worthwhile religion, yes and crops. America may have a true National Thanksgiving with but a few of these possessions. Be ye thankful!

A Praying Community

Luke 18:1. "Must always pray and not give up."

What a sight it would be to see an entire community in prayers this Thanksgiving. Save at marriage, funerals, graduation exercises and an occasional Sunday afternoon community service—a community's *public* prayers are confined mainly to scattered denominational churches. This would be all right, if entire communities went to church. We like to think of the day when the Pilgrim Fathers landed upon their knees, rather than upon the backs of the poor Indians.

Jesus was a man of prayer. Of the fourteen instances, where he prayed, three were outstanding *thanksgiving* prayers. He quotes from the Psalms twice, one is a cry for deliverance, one is a cry of agony, two an exclamation of trust, one a plea to his Father to forgive his enemies. Seven references are made to his

"praying" in Luke alone. His prayers were short and intelligible. He did not lecture to his "Father." The Upper Room Prayer is the real Lord's Prayer. The prayer popularly termed "The Lord's Prayer" and found in Matthew and Luke is really "The Disciples Prayer."

An Intelligent Community

Philip. 2:5. "Have the same attitude that Christ Jesus had."

A whole lot of religious doubt, uncertainty and indirection might be averted—through an intelligent realization, that there are *intellectual* as well as *carnal sins*. By which we mean, that you cannot *bootleg* in the methods and concepts of the purely physical sciences into an interpretation of religious, cultural and social data. Defective mental methods in arriving at truth may be more far-reaching in their results, and therefore as truly sinful—as any physical acts—we popularly define as "sin." Society is not a mechanical seven-day clock or gadget plug. Society is a living, expanding organism—it must be controlled by both human and Divine laws and principles.

A Loving Community

I Cor. 13:5. "Doth not behave itself unseemly."

The theme of the screen and stage is *Human Love*. Scheming money-changers will yet destroy this primary instinct, if we don't watch out. True love is not a hyper-romantic, senseless, characterless and commercialized plaything. In contrast, the theme of the church is *Divine Love*—a love with an *ethical* and *social* content. Its "brotherhood" is built upon *real* human love.

All three institutions specialize in dramatizing the instinct of love. In pure dramatic artistry, the church can hold its own with stage or screen, and has for over 1900. Why then emulate and adopt stage-craft, manners and morals of stage or screen? Church folks have a much higher code of DECENCY. Movie ethics and morals hardly appeal to real Christians. A few great movies and actors cannot atone for the many vacuous, pernicious and vile productions—that mask as art and religious morality.

A Paying Community

Luke 16:7. "How much owest thou?"

"I see by the paper that our U. S. plans to reorganize the railroads, so as 'to get the water out of them, and in order to lower the freight-rates'" said the pastor to Deacon Small. "So I observed," was the retort, "and I was just a wondering, parson, why we couldn't squeeze out some of the water in our church's overhead. Now really don't you think that the air-line transportation rates are much too high

now? "Perhaps so," rejoined the meek and mild servant, "but you wouldn't deprive the water-jacket of just a little moisture?" Of course, the church won out. In many churches, the water has been so thoroughly "squeezed out"—that even the sponge itself has "gone clear plumb thru' the bung-hole." The bromide that "churches are always after money," suggests the man, who once kicked that he had to pay an income-tax, but he moaned in much lamentation later, when he discovered that he ad neither job, income nor assets to meet his "overhead." Mr. Pennywise Man now knows that even a churchman cannot "rob God" and get away with it.

An Economical Community

Matt. 23:23. ". . . you have let the weightier matters of the Law go . . ."

Church clubs or crime! Which is the more economical, sensible and Christian? It costs *eight cents* per person in cities to support supervised and organized recreation, and more than *\$540 yearly* for the upkeep of each inmate in penal institutions. We invest more than *one-half billion* in Court Houses and Punitive Institutions. We spend nearly *two billions* annually for administering justice and guarding prisoners,—while our annual cost for crime and loot is *Thirteen Billions!* But for supervised recreation, as a nation—we spend less than *Thirteen Millions*. Shall our communities be made safe for our children and our communities made safe for their children? A church club for boys and girls is far better than an alley gang, a jazz party and drinking bout at the night club, or playing games of chance in stores and public parks. Blessed is the church who have leaders who understand boy and girl psychology. If we want to keep them out of courts and corrective institutions—encourage hiking parties, visits to Art Museums and historical places, swimming parties and a lot of clean sport. And don't make it a "drab" affair!

A Healthful Community

I Thess. 5:23. "Pray whole spirit, soul and body be preserved . . ."

A great deal has been said about "original sin" and a "personal devil." Most of our fathers had it all worked out, when along comes Mr. Psychologist and his co-worker, Mr. Scientist, who plead for a hearing (and they and their families are good church members too). They say that even a normal personality may go wrong, and for three reasons: 1. The overcoming power of a backward pull as is evident in a *sudden outburst of passion*. Jesus dealt more kindly with "temper" and "passion" than with sins of the disposition. 2. Many persons "sin" or trip up through *illness*. A trip

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to the physician and surgeon has saved many a potential criminal. When protein bodies and cells break down; when lactic acid, acid of potassium and an excess of carbon dioxide accumulates; when high blood-pressure is present, and when glands and gall-bladder are out of order—then *wrong conduct* may be near. 3. Many “sin” because their *own moral yardstick* is entirely inadequate to cope with life. To create our own standards and values is become “wise in our own conceits. Then we are indeed “sinners.” They who consult Jesus, the *trained character-specialist* may have health of mind, body and soul. But hardly, not, if they “flunk out.”

A Peaceable Community

Jno. 1:29. “Behold the Lamb of God.”

Rev. 5:5. “The Lion of the tribe of Judah.”

Jno. 14:27. “My peace, I give unto thee.”

When the “lion and lamb lie down together in peace—it really shouldn’t make much difference, whether the lion *first* becomes a lamb, or the lamb, a lion—or whether *both together* are first changed into lions or lambs, or that each must first retain or change his original nature before peace is realized. The Scribes, Pharisees, Scholastics and Theologians raise more speculative questions, than they have answers. PEACE itself is the *desideratum*, rather than any theory of peace. But it must be an “honorable peace,” a Biblical peace, the “peace that passeth all understanding.” It will require more than a change of place to effect a change of nature. We’ve met some “lions” who would be much more impressive, if they were only a little more lamb-like. And some “lambs” too, who will never get by Saint Peter (they are so retiring) until they partake of more lion-like qualities. *External and environmental* factors, forces and stimuli are never to be ignored in the character-making process, but there is an “X” or indwelling Christ power, abundantly able to change even physical forces.

A Respectful Community

Luke 18:20. “You know the commandments.”

Don’t you remember when Ma said to Pa, “If I had only known that you smoked or drank a glass of beer, you wouldn’t even have ‘called,’ much less have married me”; or when father said one day, (and only one day), “all lights must be out by 10 o’clock in this house and that meant P. M.—not A. M. Night door keys and duplicate auto keys for adolescents were hardly then the mode; or when a young man was promptly tabooed and socially ostracized at public or private functions when detected with an alcoholic breath; or when Dad said, “This is Sunday, and we all go to church.” And there were no excuses, alibis or subter-

fuges; or when we heard, “No, we can’t afford it. We pay as we go, or we don’t go.” Happy days in *memory*! Christianity then meant strict adherence to fundamental Christian principles. Closed banks could not effect this heritage.

The Character Analyst

Matt. 13:13. “This is why I speak to them in figures.”

Jesus and the power of influencing others! Jesus had an insight, a positive appeal and a psychological approach that makes him unique and exceptional among all teachers of religion, and without which none can even hope to be more than ordinary workers for God. What was it? 1. He appealed from the *known* to the *unknown*. He avoided cool “rational” discussions so-called, or even highly emotional rhapsodies. He was a master in discovering people’s *wants* and their *needs*. He could even build up real wants and needs. 2. He uses concrete pictures and symbols of these wants, and then draws a circle and puts you in the middle. 3. He believed in linking up with an institution and a group of similar minded folks. He often went to synagogue and spoke of His church. 4. He believed that truth grows, and is best expressed in *personality*.

Massage or Message

Rom. 15:1. “Duty of strong to put up with weaknesses of immature.”

Nat Belnap, editor of a Napoleon, Ohio, paper—*The Signal*—comments on a typographical error: “In reading proof, I caught an announcement of Brother J. Otis Young. It read ‘Morning worship with massage by the pastor.’ I quickly turned the *massage* to *message* thereby saving myself from getting into much trouble with a Methodist preacher.” He further comments, “At that—a good massage wouldn’t do some of any flock much harm—a massage applied with a paddle. Good, Brother, but corporal punishment, not unlike capital punishment, cannot be administered by editors and preachers in Ohio. It is still true, “Love never faileth.”

The Cross in the Gospel of John

Your king: Caesar. John 19:15, “We have no king but Caesar.”

Thomas Carlyle, to a rich society woman who had complained about the treatment of Christ: “Madam, if today Jesus should come as a wealthy, popular man, you would send out engraved invitations to come and meet him. But if he were to be on earth among the common people, defending their wrongs, society would again do what it did before.”

“Oh, history, speak! and deliver the thousands by error enticed; Not the laurel-wreathed; no, but the thorn-crowned; Not Caesar; no, never; but Christ.”

March 19, 1872. My birthday. My Jesus, My Jesus; King. John 19:21, “He said, I am king.”

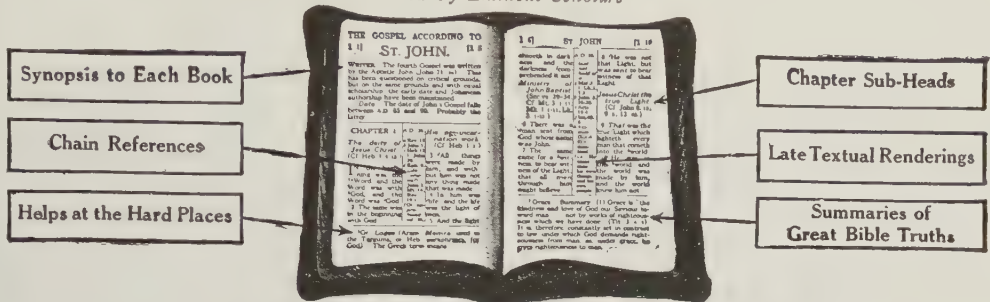
Savonarola, in 1495, urged the Florentines to elect Jesus Christ as King of Florence. The citizens did so by a large vote and carved the

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words over the gate: "Jesus Christ elected King of Florence by the decree of the people!" It was taken down later; too personal for each citizen to endure.

David Livingstone, in his African diary: March 19, 1872. My birthday, My Jesus, My King, my Life, my All; I again dedicate myself to Thee. Accept me, and grant, O gracious Father, that ere this year is gone, I may finish my task. In Jesus' name I ask it. Amen. So let it be. David Livingstone."

Compare, Pilate, powerful governor, of whom tradition has it that he committed suicide on Mt. Pilatus, Switzerland; due to remorse for surrendering Jesus to the mob's will.

Woman, thy son. John 19:26, "His mother—thy son."

In that crowd at the Cross, far better be the mother of Jesus than the mother of Judas. The death of children is not the worst calamity; but what sort of a child is it that dies.

The end. John 19:30, "It is finished!"

Cecil Rhodes, dying, "So much to do; so little done."

Disraeli, at the end of his life, "I am overwhelmed." Raphael, on his deathbed, with his best painting, "The Transfiguration" set up before him, aware of its imperfections, though his finest skill in it. Painting, in art gallery, Rochdale, England, the artist stricken before it; title "The Masterpiece." Unfinished work.

Personal influence. John 21:3, "I go—we go also with thee."

Thomas Hooker (1553-1647) persuaded John Eliot to invest his life for God; he became the missionary to Massachusetts Indians, translated the Bible, preached Christ till he died exhausted. His Indian Grammar fell into the hands of David Brainerd and he was thus persuaded to become a missionary to the Indians; died young, but in the meantime Brainerd so affected Johnathan Edwards that he wrote his life; William Carey read this book and it led to his becoming a missionary to India, thus beginning the modern missionary enterprise. Henry Martyn read Edward's Life of David Brainerd, a gift to him from his sister which he read all night; it caused him to go to India for Christ, there "to burn out for God." Mary Lyon read this Life and it determined her to devote herself to the Master in education for woman-kind.

"Then also, that other disciple" (John 20:6-8).

Hope, with assurance. John 21:4, "When morning was come, Jesus!"

In a churchyard in Cambridgeshire is an old tombstone with the epitaph of two aged women who had toiled through the night of much hard work and honorable service. The words engraved are, "And when morning was now come, Jesus stood on the shore."

"Life, take thine own time; Give little warning. Say not Good Night, but in some better clime, bid me Good Morning!"

Ian Maclaren tells of an old Scotch woman, wishing to go to Edinburgh, but much afraid of a tunnel whose description had frightened her and which intervened. Wearing on her journey she fell soundly asleep. Waking up she was amazed to see the glory of sunlight and marvelous buildings and was informed that she was in her much-desired Edinburgh. And she had never seen the tunnel.

The Lord! John 21:12, "Who art thou? Knowing it was the Lord!"

An infidel invited anyone to bring him questions as to Christianity. A man, known as a reformed drunkard in that town, stepped forward peeling an orange as he went. Deliberately he ate it; and then asked this question: "Was that orange sweet or sour?" "Idiot," replied the infidel, "how can I know; for I did not taste it myself." "And how, then," said the converted man, "can you know anything about Christ when you have never tried Him?"

Children. John 21:15, "Feed my lambs."

France, about 1878, attempted to banish all thoughts of God from her citizens. A generation of crime among children followed.

Warden Lawes, Sing Sing prison, in his book "20,000 Years," states that nearly every prisoner acknowledged that he had joined no religious organization nor done any church work during the years of boyhood.

Half of the boys in the Lyman School, Westboro, Mass., never had parental care or normal home life. The Reformatory, Elmira, N. Y., reports most of the boys as from broken homes, rarely a bad boy who had been in the Boy Scout ranks; a lack of religious training as reason for crime. Judge Fawcett, Brooklyn Supreme Court: "More than 4,000 boys before me as criminals, scarcely one a member of any Sunday school."

Wanted: Consecration. John 21:22, "Follow thou me."

D. L. Moody, introduced to a church member who asked of him, "Is this young man O and O?" The explanation was that it meant "Out and Out" for Christ.

"What sort of a church would my church be, if every member were just like me?"

A soldier, finding time on his hands, began to mend watches for his fellows. Plenty to do, this being his trade in peace. One day he was ordered to the front, an attack on the enemy being required. "But how can I possibly go? I have seven watches to repair."

The World library about Jesus. John 21:25, "Even the world could not contain in the books that should be written."

Henry Ward Beecher, working on his Life of Christ and saying it would take three months yet to complete it, added "The Life of Christ! Finish the Life of Christ? Who can; it can never be finished!" As Robert Hall put it: "It is one thing to stop; another to finish."

"Heard melodies are sweet, but those unheard are sweeter" (Shakespeare).

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BOOK REVIEWS

I. J. SWANSON

STUDIES IN EPHESIANS

By E. Y. Mullins, LL.D., revised and adapted by G. S. Dobbins, D. D. The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 144 pp. Sixty Cents.

Another admirable volume in a series being published by this Board. Ephesians is one of the great Bible books. Prof. O. W. Carver characterizes the Epistle as the supreme work of God's written Word, the most comprehensive statement of the origin, nature, purpose, and goal of God's high calling in Christ Jesus. Dr. Dobbins suggests how to study the Epistle. One must seek to know its content, its aim and purport, and then to lay hold of its message, both for its Century and its Twentieth-Century readers. Contents: The authorship, objections to Pauline authority with answers, The Readers, The Time and Place of Writing, General Description of the Epistle, and Outline of the Epistle.

THE SERMON ON THE MOUNT

By Wm. Hendriksen, Th. B. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 256 pp. \$1.50.

A fresh and able study of the Great Sermon. It raises (and answers) such questions as, just what did Jesus say on marriage and divorce, what is the meaning of the Golden Rule, and is the Sermon on the Mount all the Christian needs? The author shows the spiritual as well as the practical values of the Sermon; and that it applies to our day as well as to the days of Christ's sojourn on earth. He gives twenty-four chapters on the nature of the Kingdom, and four on exhortation to enter the Kingdom. He does not regard the Sermon as Dispensational. He is not a modernist, but is a believer in the Reformed faith. His exposition of the Sermon on the Mount is clear and helpful. It is based on his own original study.

PERSONALITY AND RELIGION

By Edgar Sheffield Brightman, Borden Parker Bowne, Professor of Philosophy, Boston University. Abingdon. 160 pp. \$1.50.

The Lowell Lectures for 1934, delivered at King's Chapel, Boston. Prof. Brightman is the chief exponent of the philosophic movement known as Personalism. His aim, in these lectures, was twofold: "First, to present compactly, for the average educated man, the fundamentals of a personalistic philosophy of religion, including a re-statement of the idea of a finite God; and secondly, to offer some suggestions for a social philosophy." "The 'organic pluralism' of the final lecture is offered as a step toward a social philosophy that shall be at once democratic, theistic, and liberal in an age when democracy, theism, and liberalism have for the time being gone out of fashion." He is a clear and deep thinker regarding God and man; his is a first-class mind; and whether or not you accept or reject his hypothesis of a Finite-Infinite God, he will set you thinking hard. (The present reviewer rejects Brightman's exposition of a Finite-Infinite God.) Among Brightman's illuminating criticisms is the one on Christianity as a way of life, with Spinoza, "to make all piety and religion to consist in acts only. But simple and practical as this appears to be, it is actually abstract, unreal, and incomplete. There are no religious acts which are 'acts only'." While Brightman holds firmly to the individualistic view of religion, as fundamental, he also holds that religion implies the Christianizing of society in all its relationships. He discusses Human Personality, A Personal God, The Finite-Infinite God, Personal Religion, and Social Religion. An outstanding book. It will fertilize both mind and heart.

HOW FIRM A FOUNDATION. A STUDY-COURSE OF LECTURES ON THE EVIDENCES OF CHRISTIANITY

By Charles F. Juritz, D. Sc. Marshall, Morgan & Scott, London. 192 pp. Three shillings and sixpence.

Foreword by the Rev. Principal A. Daintree, Rector of St. Peter's, Mowbray, Cape Province, S. Africa. He

commends the book highly. He feels sure that it will strengthen "faith in the integrity, the authority, the historical accuracy, the absolute knowledge and trustworthiness of the whole Word of God." Dr. Juritz says that "the institute (in which he lectured) accepts the trustworthiness of all the historical records of Scripture, the authority of all its teachings, and the truth of all the utterances of the Lord Jesus Christ contained in it." The author's position is that of a Fundamentalist. He is a distinguished scholar. This book challenges many of the conclusions of the most learned liberals. There is, however, in Juritz's teachings much that will be accepted readily by liberals. "The center of the Christian faith," says Juritz, "is not a creed, nor the Bible, nor a philosophy, nor a system of ethics, but the Person—Jesus Christ." He shows that science authenticates religion. Many scientists, he affirms, believe that a time will come when the word of God written in the book of nature, and God's written word in Holy Scripture, will be seen to agree in every particular. The nine lectures are headed, respectively: The Attitude of Science, Cosmogony, Evidences from Astronomy, Mathematics, Geology, Geography, Chemistry, Physics, Meteorology, Biology, Anthropology, Archaeology, and Comparative Theology.

THE SCIENTIFIC EYE OF FAITH

By Richard U. Jones. Stratford, Boston. 121 pp. \$1.50.

This book is intended for young people of High School or College age, who have difficulty in harmonizing science and religion. It shows that the study of religion in the light of scientific method should lead them to faith in the religion of Jesus Christ. The author maintains that religion and science do not, as a matter of fact, come much into conflict but agree remarkably well. His discussion deals in a convincing way with the personality, teaching and influence of Jesus Christ. The chapter headings are: Is Jesus the Messiah? Christ's Answer, "Ye Are Witnesses," The Witness of the Nations, The Finiteness of Man, and Jesus Is Sufficient.

THE VENTURE OF BELIEF

A letter from N. S. D. to T. H. S. Introduction by Dr. Samuel M. Shoemaker, Rector Calvary Church, New York. Revell. 54 pp. \$1.00.

Dr. Shoemaker, who has known this anonymous author for more than twenty years, describes him as an intellectual "singularly gifted with the power to infect others with the fire of his own interests—an analyst and an enthusiast." The author defines religion as "the attempt to give to life an intelligible unity, a satisfactory explanation of its meaning, and a rational objective to which we may confidently aspire; it is man's adjustment to the universe." "But," he adds, "it is more than an explanation: it is a supreme source of power." He further describes it as creative; it is a first-hand experience of God, which gives coherence to life. A little book, intellectually keen, convincing, and dynamic. It reveals the author's living faith in God.

SCIENCE AND RELIGION

By N. Bishop Harman, M. A., M. B. Macmillan. 175 pp. \$1.50.

The author is a Cambridge (England) graduate. He is an eminent ophthalmic surgeon in London. Some students of science find it difficult to believe in religion here is a thoroughly trained scientist who affirms that by the very reason of his scientific training he could not be or wish to be other than a religious man. He discusses here the bearing of science upon religion, candidly and in a thoroughly searching way; and finds religion valid for belief in religion—faith in answers to prayer, forgiveness of sins, immortality, and God. Dr. Harman has the scientist's type of mind—not credulous, much less superstitious, but a keen and trained searcher for truth. His book will impress both scientists and religionists. He is just the kind of man who will convince the student mind that religion and science are not contradictory but supplement each other—this is a service of incalculable value. Dr. Harman's literary

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THE FATE OF MAN IN THE MODERN WORLD

By Nicholas Berdyaev. Translated by Donald A. Lowrie. Morehouse, 120 pp. \$1.25.

The author, a Russian, is one of the profound and original thinkers of our day, in the field of religious and social philosophy. He is a keen critic of Russian Communism, and also of Fascism and Capitalism. Under the Czar, he was exiled from Russia. After the Revolution, he returned to Russia, but in 1922 he was banished from Russia by the Bolsheviks, as "an ideological opponent of Communism." He now lives in Paris. He is regarded as one of the outstanding leaders in the intellectual and spiritual revival of the Russian Orthodox Church. He points out, unsparingly, the dangers arising from the subordination of the human personality under the domination of the State, the industrial system, and the growing mechanization of life. He warns his readers solemnly against the resulting dehumanization of life. This moves, he says, in two directions, materialism and technicism. They are reflected, he says, in modern science, dictatorships, decadence of liberty, Communism and Fascism, and in modern warfare. It extends also to the spiritual situation. This is in truth a great book, both in its analysis of the movements that tend to dehumanize man, and in its emphasis upon the need for the preservation and the development of the spirit of man.

CHRISTIANITY AND THE MODERN CHAOS

By William George Peck, Rector of the Church of St. John the Baptist, Manchester, England. Lectures College of Preachers, Washington, October, 1933. Foreword by Rt. Rev. Philip M. Rhinelander, D. D. Morehouse. 136 pp. \$1.00.

He defends dogma. He points out that dogmatic principles are held by philosophers, theologians, psychologists, scientists, sociologists, economist, and even novelists. He shows that it is useless to try to dispense with dogma, and that Christian dogma "has no rival in life or reason." Bold words! But he justifies them. He fails to see how anything in the nature of Christian life could be expected long to survive the absence of any fairly clear conception anywhere of what Christianity means by God, and Man, and Christ. In his first lecture, he gives a keen discussion of The Flight from Dogma: it is the primary cause of the moral confusion in which the western world is now so disastrously involved. In the second lecture, Beyond Morality, he deals with "the scepticism concerning the very idea of morality in the sense of transcendental duty that is now so widespread." This has arisen, he says, through lack of conviction about the nature of man and the purpose of his existence; in other words, through lack of dogma. In lecture three, he describes the social pandemonium of today. He holds that the flight from dogma has led not to a country of freedom and joy, but into a morass where men struggle without direction. In the fourth lecture, he discusses The Church and the New Society, in which he boldly and convincingly maintains that "the Church is, in its true nature and meaning, the only possible center of such social cohesion as will re-create our civilization." This defensible and thrilling conclusion rests also upon dogma. Be sure to read this book. It will convert many we believe and hope to the author's well-reasoned faith in dogma.

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By George Craig Stewart, Bishop of the Chicago Diocese of the Episcopal Church since 1930. Author of eight books. 121 pp. \$1.00.

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THRONE ROOMS

By Gaius Glenn Atkins, Hoyt Professor of Homiletics and Sociology, Auburn Theological Seminary. Author of more than a dozen books. Harpers. 113 pp. \$1.00.

Dr. Atkins is recognized as one of America's leading preachers. He is a scholar, cultured, and an intellectual aristocrat; and at the same time knows how to reach, charm, and inspire "all sorts and conditions of men." Titles of these sermons: Throne Rooms, Called Unto Liberty, Masters of Time and Chance, Circles About Orbits, The Call of the Far Horizons, "And Underneath Are the Everlasting Arms," Ourselves and the Looking Glass, The Chapel and the Campus, The Second Harvest, and "The Land of Pure Delight."

THE BLESSING OF BELIEVING

By Strother A. Campbell, D. D., Pastor, Baptist Temple, Charleston, W. Va. Revell. 121 pp. \$1.25.

Dr. Harold Cooke Phillips writes an appreciative introduction. He characterizes these sermons as coming from "one who possesses real religious insight;" and about his thinking, he says, there is a "timely timelessness." These ten sermons are true to the Gospel of Christ. They are practical, spiritual and faith-building. Titles: The Blessing of Believing, Music from Life's Reminders, The Power of Personal Convictions, A Sky Full of Eyes, Bantam Baptists, The One Way Out, Unsullied Souls, Our Report on Life, Prophet or Profiteer, and He Stoops to Serve.

"THUS YE PRAY"

By James I. Vance, D. D. LL.D. Revell. 90 pp. \$1.00.

This book of sermons is dedicated to the children in his Sunday school and church. Members of the Junior Department of his Sunday school heard the sermons and joined with the adult members of the congregation in requesting that the sermons should be published. Dr. Vance is one of America's great evangelical preachers. These seven sermons on the Lord's Prayer are full of insight into the meaning of this incomparable prayer; and they show also their meaning for every-day living. The titles are: The Fatherhood of God, Thy Kingdom Come, Thy Will Be Done, Our Daily Bread, The Brotherhood of Man, Temptation and Evil, and The Kingdom, and the Power, and the Glory Forever.

THINGS THAT ARE CAESAR'S, THE GENESIS OF THE GERMAN CHURCH CONFLICT

By Paul B. Means, B. Litt. (Oxford, Eng.), Ph. D. (Columbia). Round Table Press. 288 pp. \$2.00. A Religious Book Club Selection.

The author was a Professor of Philosophy at Berea College, Ky., and Assistant Professor of Philosophy at Oberlin. He was a student in Germany before and during Hitler's rise to power; and witnessed his attempt to Nazify the Church. He tells here in an illuminating way the thrilling story of the Church's refusal to be dominated by Hitler, although all other organized bodies in the German Republic have vanished. The German Church is ready to "render to Caesar the things that are Caesar's" but denies that the State has any authority to dictate or interfere with "the things that are God's." Dr. Means explains whence comes the strength of the German Church to resist the State; how, exposed to Nazi terrorism as they were, they dared to put back the pastors whom Hitler had deposed; and how they dared to defy the Nazi leaders whom Hitler nominated for the empty pulpits; and to defy the police when the Nazis arrested their pastors. The spirit of Luther has come back again! Dr. Means details the story of the weakening of Protestantism in the Second Empire, by the rise of Marxian socialism and the Christian Social Movement, the critical influence of liberal theology and the sociology of religion, and by esthetic culture Germanism. In Part Two of his book, he describes the effects upon the Church of the social crisis of the post-war period, the national socialist party and its program; by nationalist religion and the new paganism of the young Germanic folk movement, anti-Semitism, the conflict of a new construction of the Protestant church; and by the Nazi seizure of power and their attempt to coordinate the Protestant Church. Dr. Means is the first one to give an accurate picture of the conflict between the Church and the State; and he is the first also to trace the influences that weakened the old-time German Church. To all who seek to understand the present conflict, this is the outstanding, authentic, and complete account to read.

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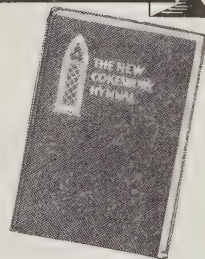


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YEAR BOOK OF AMERICAN CHURCHES

1935 Edition, edited by Herman C. Webber, D. D. Issued under the auspices of the Department of Research and Education, Federal Council of the Churches of Christ in America. Association Press, New York. 222 pp. \$2.00.

It includes important statistical information of organized religion, a directory of religious bodies, a survey and account of the trends of these bodies; their co-operative work; and their service agencies. Under the heading, survey and trends, there are interesting and important surveys of the Protestant, Catholic, and Jewish bodies; descriptions of the present theological outlook, church union and federation, trends in religious education, church social work, the churches and economic problems, the churches and family life, international relations, race relations, religious radio, and the international religious field: each by a specialist or some other competent person.

WILL ROGERS, AMBASSADOR OF GOOD WILL, PRINCE OF WIT AND WISDOM

By P. J. O'Brien with an appreciation by Lowell Thomas. 288 pp. Winston. \$1.00.

The subject of this book, its timeliness and its authenticity make it one the admirer of Will Rogers will read with satisfaction. The first chapter deals with the Tragedy of the Tundra. Following, interspersed with halftones and quotations heretofore unpublished, at least in part, 15 chapters carry the reader from the birth of Rogers through his boyhood and early experiences which led a relative to prophesy that "Will was destined to be hanged as a horse-thief." The entire book not only moves delightfully through the life of the man but scintillates with the droll wit and humor and the outstanding wisdom which combined to make Rogers who he was in the heart of the American people. It is a book which will bring its reader a type of pleasure and profit provided by few.—R.

GOD IN THESE TIMES

By Henry P. Van Dusen, Associate Professor of Systematic Theology and the Philosophy of Religion, Union Theological Seminary, New York City. Scribners. 194 pp. \$2.00. A Religious Book Club Selection.

This book embodies much of the author's Annual Lectures at the Y. M. C. A. Graduate School, Nashville, Tenn.; but the material has been recast, greatly expanded, and entirely rewritten. He seeks in this volume to discover the actual place God is accorded in the thought and experience of our times; and also to find what is needed to re-interpret the Christian message and to urge its application to the life of the individual and society. His estimate of today's response of the individual and society to Christianity's essential message, is searching, sound and realistic—and we may add, unflattering. To the sincere believer in God this book is a call both to reflection and action. In chapter one, Dr. Van Dusen analyzes the Message and the response of the man of today. It is, to rethink the message and to search afresh for its own distinctive and true roots and norms. In chapter two, he discusses, the message of the living God: religion in the modern age; the key to the problem—the first abstraction: science and reality; the second abstraction: society and God; the third abstraction: man and the cosmos; liberation from abstraction: the primacy of religion in life, the priority of God in experience, the manifold impact of God, and the

regnancy of God in history. In the third chapter unfolds the message in society's crisis; and in the fourth he names the gifts of personal religion, as vision, sight, radicalism and faith. As to personal religion affirms "the deepest secret of the soul's social effectiveness lies just here—it has been laid hold of by an which it knows to be real, and it is denied peace that ideal is translated out of its own inner certainty into the structure of the world's life." The book ends with a discussion of two specific issues—The Critique of Communism and The Christian and the promise.

This book needed to be written. Dr. Van Dusen, outspoken, critical, gifted with spiritual insight, convinced that Christianity should function in the life of society as well as in the individual—was the man to write it.

WHAT RELIGION IS AND DOES, AN INTRODUCTION TO THE STUDY OF RELIGION

By Horace T. Houf, Associate Professor of Philosophy, Ohio University, Athens, Ohio. Harpers. 373 pp. \$3.00.

This book is a response to a need and a desire for answers questions of many of the author's students on a general course on religion. His classes included Protestants, Catholics, Jews, and skeptics. The book contains his answers to his students' questions. A few chapters have been added at the suggestion of other teachers. This book is an introduction to religion in its meanings today. It is a study of contemporary problems and issues in religion. Its general position is that of theism defined by Gerald Birney Smith, "Theism is an interpretation of the universe in terms of a philosophy which makes it possible for man to believe in a cosmic support of his ideals and values,"—a rather tenuous type of theism, in the reviewer's opinion. Dr. Houf gives a valuable and constructive treatment of the newer religious thought patterns which have developed out of modern sociology. In part one of his book, he discusses "What Religion Is, What It Does, Problems from Our Changing World (and our Changing Thought-World), Religion Science, Evolution and Man's Origin, Man's Place in the World, The Idea, and the Existence, of God, What God Like? Concerning Prayer, and Immortality. In part two, he outlines Hebrew-Christian religion. As to theism, Dr. Houf endorses W. M. Horton's definition, "Theism is the religion has identified the god of the heart with the god of society and history, and with the ruler of the cosmos and it has conceived him in personal terms." Both the scholar and lay students of "What Religion Is and Does" will find in this book definite, and in the main, satisfactory and illuminating answers.

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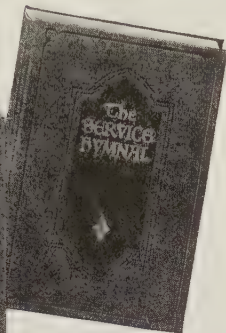
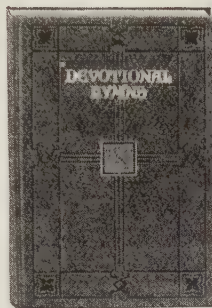
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EFFECTIVE leadership, management and guidance are necessary for every successful enterprise. This is especially true of so important and complex a task as church building. For its successful and pleasing accomplishment the smallest church building or improvement needs a double leadership—that of the pastor and that of the architect.

A church building program is not just a building project, but also a religious adventure. The smallest building should signify an advance in kingdom work. Properly conceived and managed it is an effective means of religious growth in the church and in the community. There is no secular side in church work. Even a doorkeeper in "The House of God" is not just a hired servant.

Unfortunately church-planning pastors and preacher-carpenters are usually extravagant economies. The pastor has his own work to manage. If he does the work of the designer or mechanic, the results are usually costly, both in the material and in the religious aspects of the work.

The pastor needs to be concerned about the church building and equipment. To a measurable degree the effectiveness of his work depends on their adequacy and suitability. Bowled floors, circular pews, wide and otherwise theatrical auditoriums are severe handicaps. Evangelistic success is retarded, and if the building is unattractive in its exterior design, many people will not even enter the church.

Training for leadership in church building should constitute an important part of every curriculum for the training of ministers. All the work of preaching, evangelism, religious education, fellowship and service centers in a church building. Most of it is done in the building. There are many important things that a minister must know in order that his leadership be successful in securing adequate and suitable physical equipment. He must know the program of the church generally; how it is enhanced by the effective use of

proper equipment; how worship and the sacraments become more effective in a properly designed sanctuary; how the highly important ministry of religious education succeeds with rooms and equipment suitable to the purpose and what exactly, is the success in church with various types of social and recreation work.

Pastors, architects and leaders do well call upon consultants whose knowledge, experience and accumulated findings in the field of church program, as affected by building and equipment would be helpful in developing an improvement program. The church building department of *The Expositor and Homile* Review is such an agency.

The pastor should have a knowledge of the historical background of Christian architecture. He will find study in this field to be of tremendous religious and cultural value. The church building history of Christianity demonstrates a marvelous testimony to our great faith. Through the use of stereopticon lectures, architectural exhibits and books he can inspire his people to enter upon the noble procession of builders of "The House of God." This department will gladly offer definite suggestions for this part of the work as well as suggestions for sermons, themes, texts, etc.—sermons, too, if desired (good ones!).

The entire building enterprise, as well as the financial program must be founded on the highest religious motives. It must be lead and sustained by a program of promotion and preaching. Even the financial program should become a means of spiritual growth and expression. Sometimes the leadership is wise to spend an entire year in cultivating the right attitude toward the financial aspect of the work. Excellent consultative service is available for this phase of the work. Unusual spiritual resources need to be cultivated; the congregation must be welded into a strong working, worshipping and sacrificing brotherhood. The pastor must give the vision. He must create a spirit of unity that will, like spiritual sunlight, melt away simmering petulant unchristian feelings that may have developed through the years that lacked strenuous kingdom effort.

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A leader in a church building program should realize the great aid to religion through the religious use of the Arts. The church is rediscovering music and the art of worship with real effectiveness. The other arts should be recovered for religious uses and freed from their materialistic and debasing tendencies. Such books as "Art and Religion," by Van Ogden Vogt, and "The Use of Art in Religious Education," by Bailey, invite to a fruitful field in this respect.

The pastor should see that a survey of the community, population trends and needs, etc., is made before laying out a building or improvement program. Here again the consulting agencies may be profitably drawn upon.

The building program should be formulated before any consideration is given to plans or the selection of an architect; however, someone thoroughly familiar with the relationship of the program and church work to building and equipment can be most helpful in assembling this building program which should indicate in the fullest detail all the various rooms, their sizes and required equipment.

The pastor is vitally concerned with the selection of architectural service. Only an architect who may be considered a fellow worker in kingdom building should be considered. In one case recently an architect rushed away from the pastor's study after exhibiting some sketch plans in order to exhibit at a certain hour new plans for a distillery. Too often in church building architects have been selected on the basis of personal friendship, or because they were successful salesmen, or to pay off some political or personal obligation. Architectural service involves far more than the making of a plan. The plans, specifications, detailed drawings and other documents prepared by the architects are only a record and memorandum of a tremendous amount of study, investigation and decision.

For suggestive purposes we give here a list which may be called a check list of items with which the pastor must be concerned as the leader in a building improvement enterprise. With this as a mere suggestion, each leader and committee should make their own detailed check list.

1. A study of the need.
2. Study of the location and site.
3. The historical background of the "House of God."
4. Study of religious conditions of the church.
5. Plans for developing spiritual resources for the advance program.
6. Program of needs for worship, religious education, fellowship and service activities, and administration.
7. Selection of consultative service.

8. Selection of leadership for financial program.

9. Study of what is involved in architectural service.

10. Form a building program organization.

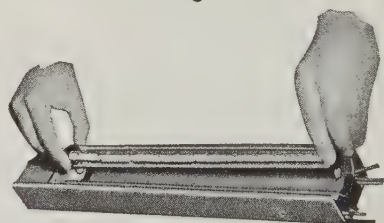
11. Form a program of promotion and publicity.

12. Selection of architectural service.

13. Furnishing and equipment program.

14. Develop organization and program for fullest possible use of the improved building.

During the construction of the building and the collection of funds the pastor needs to sustain enthusiasm in the enterprise with sermons, personal work, stereopticon lectures and exhibits of what other churches are doing. building enterprise, rather than detracting from the main drive of the work of the church as a religious institution, should greatly encourage it. Several pastors have made this the basis of effective evangelical appeal.



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Keen interest manifested by architects and designers in the application of unbroken lines of light assures the success of the new Cur Lumiline LightStrip for modern, and especially the small churches. The functional and decorative illumination possible with this different type of lighting has called on the creativity of the architect.

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With short runs of higher intensity illumination it is advisable to use the 12-inch Lumiline LightStrip with 40-watt bulbs. Sunday School rooms may have their general lighting from coves with 12-inch Lumiline LightStrip.

To accommodate the terminal end of the lamp the Lumiline LightStrip unit has receptacles at each end which hold the snap-in caps fastened on each end of the lamp. Screw bases are not used. The bright Aluminum reflector is highly polished and the control light is such as is not possible with conventional gaseous tubes.

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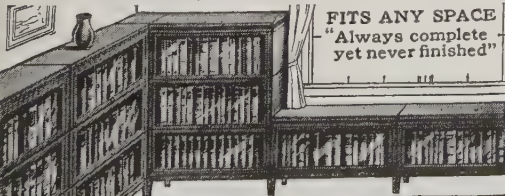
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NOVEMBER PRAYER MEETINGS

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I. Jesus Called Men

Use only men in this meeting, except in the congregational singing.

A. Suggested songs for the meeting: "Thy Word Have I Hid in My Heart," "I Would Be Like Jesus," "Will There Be Any Stars?" "Throw Out the Life-Line," "O That Will Be Glory."

B. Special song by a male quartette, "I Want My Life to Tell for Jesus" or "Just Outside the Door."

C. Prayers: A prayer near the end of the meeting, that we today may be ready to answer "Yes" to the call of Jesus.

A series of prayers by men, closed by the benediction.

D. Scripture, Matt. 11:28-30.

E. Talks: Stories of the calls of Jesus and of how they were answered, by six men.

1. John 1:35-42.

2. Luke 5:4-11.

3. Mark 1:19-20.

4. Matt. 19:16-22.

5. Luke 9:57-62.

6. Mark 2:13-14.

Talk: Christ calls men today.

F. Special feature: Extend the Lord's invitation to men near the close of the meeting.

II. Jesus Taught Giving

If you have a tithing band in the congregation, put the meeting in their hands.

A. Unusual beginning. Begin the meeting with a special song, "I Gave My Life for Thee."

B. Prayers: The first prayer that we may be willing to hear the teachings of Jesus. The second prayer that we may be willing to follow the teachings of Jesus with regard to our money.

C. Scripture, parable of the talents, Matt. 25:14-30.

D. Songs: "Something for Thee," "Give of Your Best to the Master," "Jesus Paid It All," "Must I Go and Empty-Handed?" "All to Jesus I Surrender." Second stanza of "I'll Go Where You Want Me to Go."

E. A series of testimonies by people who have tried tithing. After each testimony read a scripture:

Matt. 23:23.

Luke 12:16-21.

Hebrews 7:8.

Luke 12:29-34.

Luke 21:1-4.

F. During the second stanza of "I'll Go Where You Want Me to Go," ask persons who are willing to try tithing for three months to stand. Give them pledge cards.

III. Jesus Taught Missions

A. Feature: Ask one of the missionary organizations of the congregation to take charge of the meeting.

B. Suggested Songs: "O Zion Haste," "Send the Light," "I Love to Tell the Story," "Jesus Shall Reign," "Bringing in the Sheaves," "We've a Story to Tell to the Nations."

Special Music: Women's quartette, "From Greenland's Icy Mountains."

C. A series of prayers to the different missionaries in whom your congregation is interested.

D. Talks: Four Reasons Why We Should Be Missionary—by four people:

I. We should be missionary because we wouldn't know about Christ ourselves if somebody hadn't been missionary enough to carry the news to our forefathers.

II. We should be missionary because we want the church to cover the world.

III. We should be missionary because a church that sees only itself and works for itself alone has lost the very essence of Christianity.

IV. We should be missionary in pity for the world's need.

E. Bible readings: Christ's teachings on missions. Put an open Bible, the largest you can get, up where it may be spread open so that the open Bible faces the people. Let different people come forward and ask the questions given below and let a hidden reader behind the book read the answer so that it may seem to the people that the Book speaks.

First question: How did Jesus show himself calling apostles that those apostles were to be missionary?

Answer (by the book) Matt. 4:19.

Second question: What did Jesus say when He looked at a multitude of people who did not know Him as God's son?

Answer: Matt. 9:36-38.

What did Jesus teach about our duty to the whole world?

Answer: Matt. 28:18-20.

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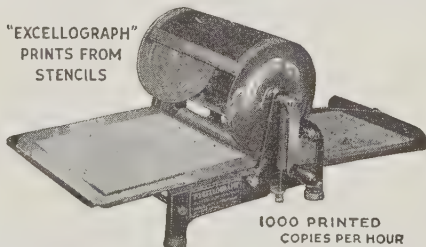
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Program: Thanksgiving Reveries

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Song, "Standing on the Promises."

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Thanksgiving Bible reading, in concert by the congregation, Psalm 67:1-7.

Song, "Beulah Land."

First reverie: Think of our personal blessings—by the superintendent of the Bible School.

Special song: "One of God's Days."

Second reverie: Think of our blessings as a nation—by a soldier, if possible.

Song, last stanza only of "America."

Third reverie, by a church officer, think of our blessings as a congregation of the Lord's people.

Song, "Praise God from Whom All Blessings Flow."

Fourth reverie, by the pastor, think of the blessings open to us in the future if we live so that they can be showered upon us.

Song, "There Shall Be Showers of Blessings."

Song, "Gloria."

Benediction.

From England

Surrey, England.

The Editor of the Expositor and Homiletic Review:

Your article in October's issue, "Ethiopia Challenges Christianity," makes very painful reading over here. The paragraphs which run "Ethiopia is generally considered a half civilized backward country. What can be said of Italy, France, England? . . . From every report which comes to us it would seem that this agreement (L. O. N. of Sept. 4th) was only meant to give Mussolini more time to concentrate his forces until the rainy season is over," are wickedly false as far as this country is concerned and as subsequent events have fully proved. We trust your journal as it loves truth and goodwill between us will hasten to put this right. The only hesitancy as far as this country is concerned is the possibility of plunging the whole of Europe into war again. With Italy focusing national animosity solely upon us with S. France anti-British, with Germany re-arming to the teeth and wanting to do no doubt what Italy has done, our position is very difficult. None the less we have succeeded in

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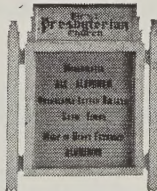


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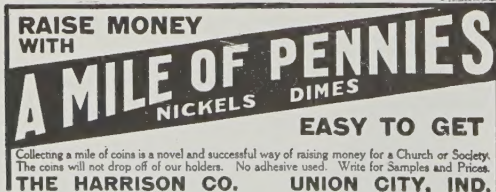
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securing the world's moral condemnation of Italy's aggression as no other nation has done and we are prepared to go farther. That deserves praise, not blame. I am reluctant to turn the searchlight upon U. S. A. The United States are at a safer distance than any of us and are in a position to help Abyssinia better than most. It owes a great debt in regard to the colour question. What does it do? It will neither help Italy—we must be thankful for that small mercy—nor Abyssinia! Which means in reality helping Italy because Italy is so well armed already that refusal to help Abyssinia means delivering her as a prey.

This is only too much in accord with past history. You rightly rejoice in the honour which is yours that President Wilson founded the League. But what happened after that? That beautiful child was abandoned as far as America was concerned. Wilson himself died of a broken heart, which is another form of assassination. In this great crisis the brunt of standing up for pledges and righteousness, as often before, falls upon us. The risks are very great, but we must do it. We are thankful for the honour. If you cannot help us, at least do not falsely blame.

Yours in the name of Goodwill and Righteousness,

STANLEY C. HARRISON,
Woking Baptist Church,
Surrey, England

Through Our Backdoor

(Continued from page 609)

ernment Indian School at Chiloco. CCC camps of Indian boys do not have chaplains.

"You will recall that a Mexican came to the U. S. to offer suggestions to Mr. Collier of Indian Schools. You know what is the attitude of Mexico toward religion. Mr. Bruner, is it possible that our Indian children are to be brought up under such influence? Without religious freedom we are doomed. And, if the trend of Communism is allowed to take the course which Collier and Margold seem to have laid out, the citizenship, Congress gave us ten years ago, is worthless—or worse." Signed Rev. Jim Pickup, Talequah, Okla.

One wonders whether it is Communism, Fascism, Nazi-ism, Bolshevism, or Socialism, but it seems the results are the same—organized attempt to oppress the rights of the individual even in the matter of worship and moral training. One needs only to think back to some of the statements of Will Rogers to know what spiritual life means to the Indian.

Furthermore, one is constrained to ask "Since when have the educational methods of Mexico won favor to the extent that it is necessary for us to import someone from that country to devise educational plans. Is it possible that we do not have educators in that great country of ours competent to assist in such plans?"—Associate Editor.

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